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# THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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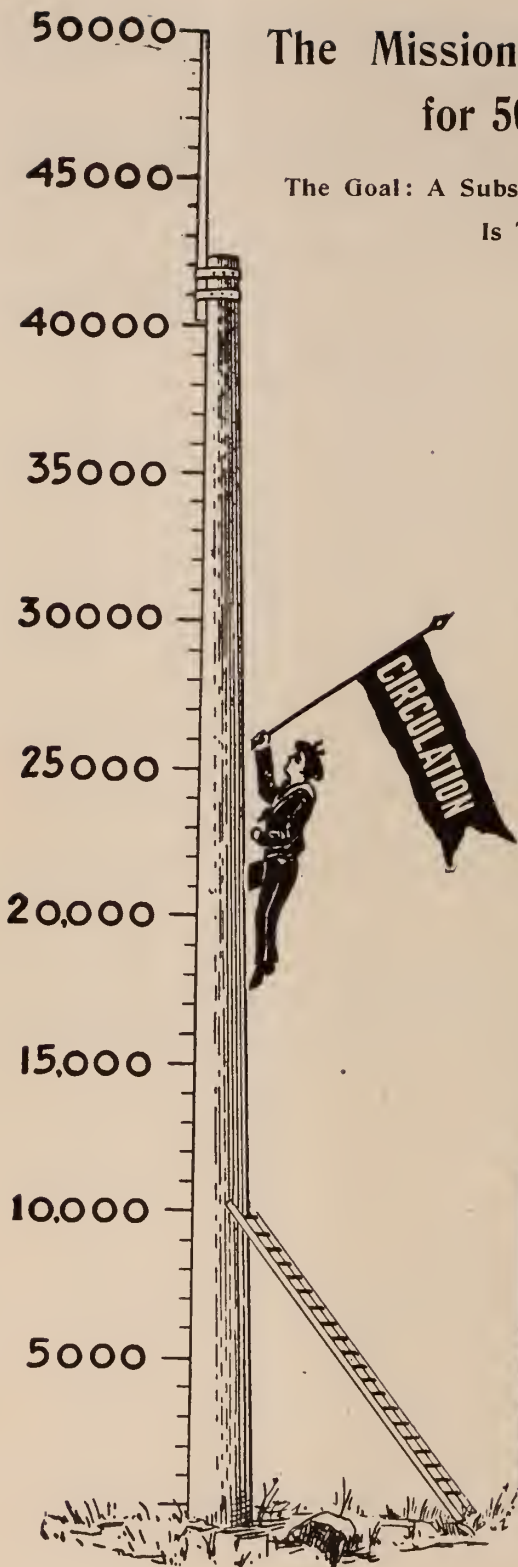
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REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH NASHVILLE, TENN.

## TOPIC FOR THE MONTH— KOREA.

**D**URING the past two years the church in Korea has been called to pass through the fire, and while there was found some dross to be consumed, it may be truly said of the church as a whole that its faith, tried by fire, has been found unto praise, and that it stands to-day stronger and more aggressive in its witness-bearing than ever before.

As has been previously published, ninety-nine of the alleged conspirators belonging to the church were finally acquitted, and six others, including Baron Yun Chi Ho, on exactly the same evidence, or rather lack of evidence, were pronounced guilty. The impression on the public mind of Christendom has been that this verdict was dictated by considerations of administrative policy, rather than by the demands of justice. Such things are always to be expected under military rule. Recently the term of imprisonment of the condemned men has been reduced from six to four years, and it is to be hoped that the passing from power of the military party in Japan may result in a further mitigation, if not the full remission of their sentence in the near future.

The evangelistic work of all the missions reports a year of phenomenal success, the total number of baptisms being 11,700.

The Bible conferences have lost nothing in attendance or in the zeal of the students, many of whom come from dis-

tances of more than 100 miles, walking and carrying their rice on their backs. The total baptised membership of the Korean churches is now about 75,000, of whom 54,900 are in the Presbyterian church.

The Presbyterian statistics gathered at the close of the year 1913 are as follows:

Ordained preachers.....	388
Churches and groups.....	1,804
Communicants .....	54,900
Baptised last year.....	5,847
Catechumens .....	24,041
Bible classes and conferences... ..	1,821
Attendance at same.....	47,484
Contributions .....	\$99,325

The contributions reported amount to nearly \$2 a member, which is easily the equivalent of \$20 a member for our home church.

The different denominations working in Korea have set the whole church an example in the matter of unity and co-operation. While preserving their organizations intact, they have adopted a federation scheme which realizes practically all the benefits that could come from organic union. The territory has been delimited so that there is no overlapping, and members passing from the territory of one mission to that of another become automatically members of the church operating in the territory into which they have moved.

An educational senate has been organized which directs the whole educational system, so as to secure uniform-



Pupils of Boys' and Girls' School, Soonchun, Korea.

ity of standards, avoid unnecessary plants, and so direct the development of schools and colleges as to have them

head up in one union college of the first grade, in which all the missions could be equally interested.



Soonchun Bible Class

There are in Korea something over 330 missionaries. They are distributed as follows: Presbyterian, 164; Methodist, 95; Society for the Propagation of the Gospel, 32; Salvation Army, 16; miscellaneous societies, 24. There is a total of 147 wives of missionaries. The Northern Presbyterian Mission is responsible for the evangelization of a population of 4,785,000; the Methodist Episcopal Church Mission for 3,000,000; the Southern Presbyterian Mission for 2,291,000, and the Southern Methodist Mission for 1,113,000; both the Australian and Canadian Presbyterian Missions are responsible for more than a million each. There are also working among this population a few organizations that do not recognize the delimitation of territory agreements. The Northern Presbyterian Mission has one missionary for every 61,346 of its allotted population; the Northern Methodist Mission has one missionary for every 61,224; the Southern Presbyterian Mission has one missionary for every 45,820; while the Southern Methodist Mission has one missionary for





The Congregation at Soonchun, Korea, Saying Good-bye to Rev. and Mrs. R. T. Colt.

every 27,147 of the population. This is somewhat indicative of the force and its relative task. The extent to which these forces have succeeded in their respective fields may be approximately indicated by the following figures: the Northern Presbyterian Mission has one adherent for every 49 of the population, or, in other words, one out of every 49 is a professing Christian; the Southern Presbyterian Mission has one professing Christian for every 150 of the population; the Northern Methodist Mission one for every 63; while the Southern Methodists have one for every 115. The Australian and Canadian Missions have approximately one for every 120 of the population. We cannot claim for these figures any degree of absolute accuracy, yet they suffice to indicate somewhat the force and its distribution, as well as its effectiveness in the respective fields.

#### THE PROTESTANT OPPORTUNITY IN MEXICO.

Our editorial on the subject is written by Rev. W. A. Ross at our request. Residing at Brownsville, Texas,

and making frequent visits to nearby points across the border, he has been in immediate touch with the situation, and gives herewith what seems to us a very sane and illuminating discussion of it. We would only remark by way of introduction that the President's policy of "watchful waiting," accompanied as it has been by evidence that seems to have convinced the Mexican people that he is their true and real friend, and at the same time by measures that unmistakably indicated that he would not abandon the field until a stable government was restored, has had a most triumphant vindication. The position of those who tried to embarrass him and to hold up his whole foreign policy to scorn as weak and unworthy appears now to be little short of pitiable. So much for ourselves, and now for Mr. Ross's part of the editorial, which is as follows:

Protestants in the United States have now the greatest opportunity for the evangelization of Mexico that they have had for a generation. Just after the collapse of the French interven-

tion, when the Church of Rome failed in her efforts to place her representative on an imperial throne in Mexico, the first great opportunity came. The Catholic party had been repulsed and the Liberal Party was in power. The great Juarez then said: "The hope of Mexico lies in the introduction of the Protestant forth"—and the Protestant churches were invited. The people were thinking for themselves, and were open to the Protestant teachings. The churches of the United States realized in a way their opportunity, and beginnings were made. In the early seventies most of the denominations planted missions in Mexico. But the efforts made at that time were not in proportion to the opportunity. It is firmly believed that if the churches had begun the work in a large way at that time the great deluge of sufferings and sorrows that have come to the Mexican people would have been largely averted.

But we are approaching again similar conditions and similar opportunities. History is repeating itself. Those who are especially interested in the evangelization of Mexico are almost nervously anxious that the churches may grasp the tremendous significance of the present time and may enter into the opportunities of the hour.

The very remarkable conference on Mexico, held in Cincinnati on June 30, shows that the leaders are awake to the situation. Will the church follow these leaders?

The attitude of the leaders of the successful Constitutional course towards the Catholic Church is most significant. This attitude is explained by the fact that the chief source of trouble in Mexico is the Romish Church. This church has always stood with the aristocratic, tyrannical and oppressive rulers of the land.

Recently General Antonio I. Villarreal, military governor of the State of Nuevo Leon issued a decree which

reads: "In the interest of public health, morality and justice, the State of Nuevo Leon will limit the scopes of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The church has consecrated itself principally to conquest in politics. To secure its object it has always been allied with the reactionary government and the despots, and even with the foreign invaders. It has showed itself an implacable enemy to the liberal movement and progress from the first revolution of the Ayutla until the present time, and has fulminated its ridiculous excommunications over the grandest and most glorious benefactors of the country—Hidalgo, Juarez and Lerdo de Tyada."

The decree included the following drastic orders for government of the Catholic churches and schools:

First—All foreign Catholic priests and jesuits of whatever nationality will be expelled from the State of Nuevo Leon.

Second—Of the remaining Catholic priests, those who cannot prove their complete obstenion from politics will be expelled.

Third—Churches will remain open daily from 6 in the morning until 1 in the afternoon. Only priests having permission to do so will be permitted to officiate.

Fourth—Confession is prohibited.

Fifth—The public is prohibited from entering the society.

Sixth—Church bells shall ring only to celebrate fiestas in honor of the country, or for triumphs of the arms of the Constitutionalists.

Seventh—All Catholic colleges shall be closed which do not obey programs and texts ordered by officials, and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the government for any infraction of the rules.

Eighth—Any infraction of these laws will be punished by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment. In event of a second offense the school will be closed.

Besides this attitude toward the Catholic Church there is one against it—the attitude of the Constitutionalists toward the Protestant movement. Since the days of Juarez the Liberals have been favorable to the Protestants. They are now.

Since the taking of Matamoros by the Constitutionalists on the 3d of June, 1913, the Catholic Church has been closed, not a service has been held in it, and the local priests have been banished, while Protestant churches and schools have been open and prosperous ministers have had freedom to carry on their work. The last year has been one of the most successful of our school and church at Matamoros. Many of the Constitutionalist leaders have visited the school, and some of them have addressed the school. They have given us every possible protection, and have encouraged our work in many ways. Many of the officers and men have attended our services.

When our girls were leaving for their homes the 1st of June of the present year all were given free passage over the railroad, which is in control of the Constitutional government, with tickets for return trip.

When Monterrey was taken by the Constitutionalists in the spring all the Catholic churches and schools were

closed. The principal of the largest Protestant school in Monterrey—a Southern Methodist school—went to the commanding officer and proposed that, as a matter of precaution, he did not think it would be better to close the Protestant schools of the city. The officer promptly replied no. "Yours are the kind of schools we want. If you have only a few students, keep the school open."

Special conditions brought by the long and terrible war, make the country open especially to the Protestant faith. The people have traveled extensively over the country. They have gotten away from the old traditions and from the old faith. They have begun to think the Constitutional cause means an intellectual awakening. They are seeking new truths. They are turning against the old order, especially the old faith. They are inquiring and are open to new truths. With the Protestant faith have always gone liberal ideas, education, and every possible kind of true progress. The time is opportune for us to take them the one thing that will satisfy their minds and hearts.

Then the suffering that the war has caused make the people a broken-hearted people. They are ready to respond to any balm that comes to heal their broken hearts. Christ promises to bind up the broken-hearted. If He is taken now by a large company of His servants, there will be found an almost limitless number of hearts open and ready to receive Him.

Please send some sample copies of the SURVEY; my Sunday school class is going to make a canvass of the church members to see how many subscriptions and renewals we can get.

The SURVEY is such a splendid magazine that we want others to know about it. My! but it makes us proud of our grand old Presbyterian church!

*San Benito, Texas.*

MRS. IKE MCFADDEN.



## THE DIVINE CALL OF OPPORTUNITY—WHAT SHALL BE OUR OCTOBER RESPONSE?

EGBERT W. SMITH.

**A**N October offering for Foreign Missions throughout our whole Church was authorized by the last General Assembly. The Committee will await with intense and prayerful solicitude the results of this offering, which will largely determine our attitude toward the unspeakable opportunities abroad that God is opening to us.

Never has the divine blessing on our missions been greater than now, and never have appeals for fresh workers been so urgent.

Yet last year we increased our missionary force by only three, sending out 11 and losing 8. This intensely conservative policy we must and shall continue, unless the Church gives us sufficient funds to go forward.

“IN A STARVING CONDITION.”

Recently in Japan a religious census was taken of the students in the Imperial University at Tokio. The census showed Shintoists 8, Buddhists 50, Christians 60, Atheists 1500, Agnostics 3000. Of the more than forty-six hundred students forty-five hundred were found to be avowedly and often boastfully without any religion; with what results upon character you can guess, in a land where one woman of every seven between the ages of fifteen and thirty-five is a professional temptress.

Not long ago the Japanese Government itself, through its official representative, called a Conference at the national capital of the representatives of Shintoism, Buddhism, and Christianity, to ask their help in the betterment of moral conditions in Japan. The Government sees that the wholesale adoption of the material civilization of the West is being accompanied by the wholesale moral deterioration of the nation. And therefore the Government is looking to religion for succor. It is sending forth that same Macedonian cry that Paul heard and answered, “Come over and help us.”

It was no less a person that the Prime Minister of Japan that declared: “From a religious point of view, Japan is in a starving condition.”

NEW LEADERS CALLED FOR. . . .

And this condition of conscious need prevails increasingly throughout all our mission fields. The old faiths are crumbling and earnest hand are stretching out for something to hold to and be led by.

Take our Latin-American fields for example—Cuba, Brazil, Mexico. For centuries they have been held in bondage and ignorance by the Church of Rome. But her power is waning and her sins are finding her out.

According to their own testimony, not two per cent of student in many of the great university centers of Latin America have any vital interest in religion. Speak to them about the Bible and they say, “I know nothing of its contents.” Speak to them about Jesus Christ and they remark, “We see His name in our grocery stores on a popular brand of wine, called ‘The Tears of Christ.’” Speak to them about the established Church, and they break forth into a storm of protest against it.

Did you see that decree promulgated on July 26th, 1914, by the Governor of Nuevo Leon, one of the states in Mexico where our Church through its missionaries has been sounding forth the Word of Truth? This decree of the Governor expelled the Jesuits, abolished the confessional, and declared: “In the interest of public health, morality, and justice, the state of Nuevo Leon



will limit the scope of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society."

Immense is the responsibility thrown upon us Protestant at the present moment in the growing realization by the Latin Americans themselves of their need of a new kind of mental and moral leadership.

#### THE EVER-GROWING DEMAND.

A few months ago Dr. Faunce, President of Brown University, was speaking late one evening at Peking to the students of the Government schools of that great Chinese capital. For a hour they listened intently to his description of school and college life in America. Then a single lamp was lighted and a young man rose to make an announcement: "Three weeks ago," he said, "Jno. R. Mott was here and told us that the Bible was the secret of Western power. All who wish to enroll in classes for Bible study will now have a chance to do so."

Thereupon the students eagerly pressed forward, crowding one another, and struggling to be the first to enroll. Said Dr. Faunce, "Not one in twenty-five was a Christian, but all of them believed that the progress of Europe and America was somehow due to the Bible, and were determined to investigate for themselves." "Then a Y. M. C. A. Secretary," says Dr. Faunce, "turned to me in despair saying, 'Where can we secure teachers for these men? The regular missionaries are busy with their own classes. The foreign residents will not aid. We are utterly helpless before this ever-growing demand.'"

#### THE MIRACULOUS CHANGE.

A few years ago when our missionaries first went to Sutsien, they were driven out of the city by the town officers and the mob. But they came back. When some of these missionaries recently were about to leave for this country, these same town officers called on them, begged them to return, and offered to send a petition to the home Church that they be sent back.

In those earlier years one of the lady missionaries was sick and had to leave the city for treatment. As she was borne out of the city gate, an old Chinese woman pointed her finger at the invalid and said, "The foreign devil is sick, she ought to die." Recently when a sick lady missionary had to leave the same city, one hundred Chinese friends accompanied her to the boat-landing and sang, "God Be With You Till We Meet Again."

#### THE CRITICAL MOMENT.

This period of eager open-mindedness is sure to be brief. The national mind is too sober and conservative to remain long unsettled, and when it does settle down, it will be with the immobility of a great mountain. This is what makes the present what Hon. James Bryce has called, "the most critical moment there has ever been in the history of the non-Christian nations."

Some years ago in a geological museum I saw a massive slab of rock which a sledge hammer could hardly scratch. Yet on it were plainly visible the marks of rain-drops and the print of little bird feet. How do you explain it? There was a time when that rock was soft and plastic. Then it was those prints were made, which, swiftly hardening, the rock will retain forever. This nation of one-fourth the human family, this race which will one day sway the East as the white race sways the West, is now, by God's Providence, for the first time in history, plastic, responsive, open-minded, looking to us for what she needs. Never since Christianity came out of Paletine has the Church of Christ been face to face with such a crisis and such an opportunity.

## A MISSIONARY MEDLEY AT MONTREAT.

REV. W. C. McLAUCHLIN.

USUALLY the women have the last word in everything. Not so this time at Montreat in the Foreign Mission Conference. The missionary women spoke first, and after that the men had the floor. As some one else has reported the conference of the ladies, I will speak only of that of the men, held August 12-16, 1914.

If we could take all the addresses of this conference and boil them down and reduce them to the very smallest compass consistent with their force, we would have two words, two mighty words, namely, OPPORTUNITY and OBLIGATION. Many stressed the need and the peril, but it was always a need that can be met by us; in other words, an opportunity; and a peril pending only if we neglect our obligation. During the whole conference I hardly heard a person say he had enjoyed an address. Very often one would say, "I would have enjoyed that if it hadn't cut so deep into my heart." This is significant: it marks the coming of the day when the missionary takes his long-borne burden of the souls of his parish

and casts it on the hearts and consciences of the people at home, and, what is better still, it indicates that the people at home are beginning to realize that this burden belongs to them, and not to the missionaries alone. It was plain, from the facts brought out in the conference, that all things are now ready, *except the church at home*. God grant that the Saviour will not have to look upon us as he did upon Israel, and say, "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

Dr. Reavis opened the conference Wednesday night with his wonderful description of Africa's need. Beginning with Dr. Vance's characterization of Africa as the world's slum, he painted the picture of the awful physical and spiritual horrors there, occasionally lighting up his picture with a touch of wit or humor, lest the very blackness of it all should act as a pall on our imaginations. Before he finished we could see the hands stretched out, and in the hands the print of the nails, and we could see that, though the need was great, the opportunity was greater, and the obligation supreme.

Africa was represented Thursday morning by Mr. Wilds and Mr. McKee, both of our Congo mission. Mr. Wilds described the opportunity in the Congo as overwhelming. Think of it, an *overwhelming* OPPORTUNITY. The delegations who come to seek a representative of the "God-palaver" have to be sent away empty, and, what is worse, the people whom they represent have to be left without God and without hope. He emphasized the genuineness of the opportunity by showing that when the people are won, they are steadfast and active Christians, though they are tempted in ways we know nothing about over here.

Mr. McKee opened his address with



Elder Musonguele, His Wife and Children, of the Lusambo Church.



Group of Eakuba Natives and Some of Their Handiwork, in the Lusambo Village.—The Most Difficult of All Tribes to Reach With the Gospel.

these words: "I come to you with the greetings of 10,000 of your fellow-servants in Jesus Christ, and with pleadings of 2,000,000 blacks of Central Africa; black as to body, blacker as to mind, blackest of all as to soul." He showed how the light is getting into the midnight continent and how eager the people are for that light; also how they put us to shame by the way they walk in the light when they get it. To prove this he gave instances of liars, so used to lying that they would tell one when the truth would do better, changed by the Gospel into truthful and reliable Christian men. He illustrated their eagerness to hear the message of life by telling of times when he had been stopped on the road and begged and begged to stay and tell them, even one word. Yes, they are willing to take the crumbs from the Master's table, the waste of the Water of Life.

Korea was represented by Mr. Coit and Mr. Harrison. Mr. Coit drew a contrast between the Korea that was, twenty-five years ago, and the Korea of to-day. The strong point of the contrast was not so much the fact that

there were no railroads, steamboats, telegraphs, telephones, banks, schools, churches; but it was the fact that there were no *Christians* there, twenty-five years' work having resulted in 250,000 Christians. He attributed the marvelous progress of the Gospel in Korea from the very start, largely to the fact that the people had been thoroughly humbled, and, being with-



Officers and Sunday School Teachers of Tong San Church, Korea.



out any other hope, they were ready as little children to come into the kingdom. He stressed the fact that Korea is not yet evangelized, though great advances have been made. He showed the necessity of quickly taking our opportunity there, lest Japan's agnostic influence close the open doors.

Mr. Harrison began his address by saying, "The first body of Americans, so far as we know, to go to Korea, was a band intent on robbing the tombs of the kings of Korea. They fitted out the 'Sherman' at Shanghai in 1872 and sailed on full tide to the city of Pyeng Yang. The Koreans accepted the challenge to battle, set on fire the stranded ship and slew every man on it. Pieces of the anchor chain now decorate the South Gate of the City. In course of time, our government sent out an expedition to avenge the death of her citizens. Such was Korea's first acquaintance with Americans. Can we wonder at the anti-foreign sentiment there? What a marvel of the power and grace of God the opening of Korea is!"

One very significant statement Mr. Harrison made was: "Sectarian spirit, emanating from the United States, made the organization of one Protestant church for all Korea impossible." Nevertheless, the work was harmonized by division of territory, unification of all literature and co-operation and exchange of workers in all branches of the work. Korea to-day stands out as an example of the blessing of God on a united church.

Mr. Henderlite, of Brazil, calls himself "Sunny Jim's" brother George. He brought some of that sunshine to the platform with him, his humor flashing out several times during his address. He began by saying that he had come back from Brazil once representing a Presbytery, next a Synod, now a General Assembly. That tells the whole story of a wonderfully successful work against all forms of opposition, and with very little support

from the home church. He showed, by concrete examples, the genuine type of Christians they were making and the thoroughly equipped type of leaders they were training up. Then he appealed to the church to make it possible to multiply such work, using the story of the widow and her cruse of oil to show that the supply for the work here would not be diminished, but rather increased, by an unstinted giving to the work abroad.

The writer was the next speaker. Subject—"Some Debts We Owe," the aim of which was to lay on the conscience of our church its God-given responsibility for the soul-safety of its 25,000,000 people. The difficulty heretofore has been that the responsibility has been to general; let's make it personal. My heart's desire and prayer to God for our church is that she may be saved through saving others.

In his address on Japan, Mr. Buchanan spoke of three things—Japan's strategic importance, the opportunity in rural districts, and the Theological Seminary in Kobe. He said that Japan brought into the kingdom would mean the whole Orient headed toward Christianity. The need and the op-



Lois and Dorothy Munroe, of Kochi, Japan.



portunity in the rural districts grows out of the same fact that education is now, for the first time, reaching this part of Japan. This means the breaking up of idolatry and changing the attitude toward Christianity. It means also the exposing of this part of the people to rationalism. Ninety-eight per cent are in school. Shall the last state be worse than the first? The great value of Kobe Seminary lies in the fact that it is the source of supply of native workers, who are imbued with the evangelistic spirit and trained to withstand atheistic and agnostic attacks.

Mr. Mumroe, of Japan, thoroughly convinced his hearers that the greater portion of Japan is still neither agnostic nor Christian, but entirely heathen. Eighty per cent of Japan is rural, and the rural sections are almost wholly heathen. The great fact he stressed was that Japan is not a lost opportunity; that the opportunity is greater there to-day than ever before. He made a special plea for the 7,000,000 children of Japan who are now following their false leaders unquestioningly who would follow Christ as loyally, were they led to Him.

Mr. Ross, of Mexico, began his address by showing how the action of the Edinburgh conference in ruling out Latin-American countries from its discussions had resulted in more thorough investigation of conditions there, and hence a wonderfully awakened interest in the missionary work. This awakened interest led to conferences on the subject, one of the most significant of which is the one held in Cincinnati, June 30, 1914, with Mexico as its subject. This conference resulted in a redistribution of the territory among the denominations through mutual concessions, thus presenting to the opposing forces in Mexico a solid front. All are to work together in schools, colleges, seminaries, literature and publication work.

Suffering Mexico, devastated by con-

tinuous wars, calls on its more fortunate neighbor for help. There is more than a land monopoly in Mexico. Mr. Ross showed us that 85 per cent of the people own no land, 700 families owning practically all the real estate, three-fourths of Chihuahua being owned by the Terrazas family. Think of it, 30,000,000 acres owned by one family! What is worse, the 14,000,000 landless peons are tied to the land; the landowners, concessionists and priests combining to hold them in their capacity of bearers of arms in war and bearers of burdens in peace. Mr. Ross said that Mexico once had a wall about it as high as the Chinese lives were sacrificed in getting inside built about themselves, and that many the wall; now the doors are open, and will be still wider open when the present war condition is passed.

China had three representatives, Messrs. Palmer DuBose, Warren Stuart and W. F. Junkin. Mr. DuBose voiced the opportunity China presents the world now. Before he finished we all felt he had made out his case. He showed China's immense material resources and her already great industrial advance. He hinted at her great military power in the future. He stressed, above all the rest, China's unmeasured spiritual resources, ready now to be utilized if we take the opportunity offered. The 30



Laundry Girls Guarded by Mexican Rurales.

per cent net increase in membership of the church there last year is but an earnest of what would be should the force and equipment be sent. Mr. DuBose, in closing his appeal, with tremendous earnestness said, "Our church *must* wake up and see the need."

Mr. Stuart described the work of the Hangechow College, which he showed to be beautiful for situation and mighty in its influence. He told of the Sunday work of many of the 200 students, some of whom are preaching Sunday after Sunday in what used to be heathen temples. He concluded his address by stating three convictions which he said had grown on him—first, the attractiveness of China as a field for missionary investment, the most virile, most moral people outside Christianity, now plastic; secondly, the indispensableness of Chinese Christian leadership, the only safe source for which being mission schools; thirdly, the unique influence of America in China, the youngest nation and oldest republic tied to the oldest nation and youngest republic. Our greater influence there means greater responsibility.

Mr. Junkin, of Sutsien, was the only representative of the North Kiangsu Mission of China. He drove home the fact that our church has that field to itself. One fact he brought out was a whole address in itself. He said that at his station they covered a territory containing 2,000,000 people, with only two evangelistic missionaries. The people are eager to hear the Gospel, and their only hope of hearing it is through our pitifully small force there. The men are ready to go. Whose will the responsibility be in the last day?

Most people are three-fourths eyes. Therefore, the conference manager had the conditions in the field "shown" as well as narrated. Life in Africa, Japan and Korea was shown in a series of three pageants. Sunday Schools, Ladies' Societies and other church organizations would do well to

get full accounts of these and use them in their work. The eye-feast reached its climax Saturday night when Dr. H. F. Williams gave his pictures of our work in Japan, Korea and China. He succeeded in doing what few can do: he made the picture-showing real worship. We could see the Master in His fields out there beckoning to us to come out and help Him reap.

Dr. Kirk, of Baltimore, preached on Sunday morning from John 12:24—"Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abith alone; but if it die, it bringeth forth much fruit." The Greeks came as inquirers, saying, "Sir, we would see Jesus." Jesus answered by the text, showing the necessity of the sacrifice of himself to meet their need. The first converts of the Gentiles were these God-fearers, Greeks. So it is to-day the heathen are inquiring for Jesus. The old religions are decaying; what is to be the bond of human society? "Sir, we would see Jesus," is the mute appeal. This calls for the same spirit of self-sacrifice, on the part of the present-day Gospel carriers, as Jesus pointed out then. The thing that has always brought together the power of the Gospel and human need is personal self-sacrifice. Obedience is the key to the situation—costs? Yes, the high cost of living with Christ will never be scaled; yet this way, the way of self-sacrifice in obedience to Christ, is the only sure road to real joy.

On Sunday night came to a close what Dr. Chester called the best Foreign Mission Conference yet held at Montreat. The missionaries were all seated on the platform. Each one stood before the audience as Dr. Chester did the introducing. The pleasures he indulged in as he introduced each missionary were enjoyed immensely by the audience. What we all kept wondering was how he managed to find out so much missionary family history.

The capstone was put on the con-

ference arch Sunday night when Dr. Egbert Smith delivered his address. The burden of his message was Peril and Opportunity. The peril consisted in the loss of all moral restraints in heathen lands, due to the decaying of the old religions. The opportunity lay in the period of open-mindedness and of eagerness for things Western on the part of the non-Christian world, especially the East. He pointed out that this opportunity is peculiarly America's. Pre-eminence of influence means

pre-eminence of responsibility. Dr. Smith said he had had a dream, a vision, a hope, that ours might be the first church to take care of its full responsibility, and thus set an example to the Christian world.

Right now there is one thing needful in order that we may fulfill this vision, namely, the consecration of the means that our fields may be occupied. The men are waiting to go—we can do it. Why not realize *our* opportunity and meet *our* obligation, now?

## MISSIONARY DECLARATION.

BY THE KANSAS CITY ASSEMBLY.

**T**HE General Assembly in session at Kansas City, Missouri, May, 1914, reaffirms the following deliverance of the historic first Assembly of our Church:

"The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, in immediate connection with the Headship of our Lord, His last command: *'Go ye into all the world and preach the Gospel to every creature.'* regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence."

(Augusta, Ga., Dec., 1861).

We reaffirm also the Missionary Platform adopted by the General Assembly at Birmingham in 1907, in which, as a church, we covenanted with God and the other Christian denominations to evangelize 25,000,000 of our fellowmen in seven foreign countries as our rightful share of the non-Chris-

tian world and called for an offering of \$1,000,000 per year as the necessary means of accomplishing this sacred task.

For the remarkable progress which we have been enabled to make toward its accomplishment, we would express our humble gratitude to the Giver of all grace.

Most affectionately and earnestly do we now remind our people that *if this progress is to continue, there must be a very large increase in their missionary offerings this year over those of last year*, and we herewith call upon all our pastors to use their utmost efforts to this end.

As the best means of securing this increase and overtaking our missionary task, the Assembly urges upon all its churches, societies, Sunday schools and Sunday school classes *that each, wherever practicable, assume a definite obligation for some definite part of our Foreign Mission work.*

## AN EXPERIMENT IN SELF-SUPPORT.

REV. W. D. REYNOLDS.

**T**HIS article is not a discussion of the theory of self-support in general, but the telling of the story of how it came about in one small district of twenty weak churches.

The facts are these: when the writer returned from furlough in in the fall of 1911 he found two lazy helpers on foreign support at twelve yen per month visiting the churches in a desultory fashion. They



both struck for a raise in salary, and when answered in the negative promptly resigned. In the fall of 1912 a tiny seed of self-support was sown by dividing the field into three circuits and employing three new helpers, one circuit agreeing to contribute one yen; a second, two yen, and a third, three yen to their helper's salary, respectively. That is, the mission paid two and one-half salaries and the churches one-half of one man's salary. Each church paid by the month—or was supposed to do so, a supposition contrary to fact, alas! for they soon fell behind a month or more. The result was that the people felt ashamed every time their helper came around, and the unspoken thought uppermost in the minds of both parties was salary rather than salvation.

At the mission meeting in the fall of 1913 a conference on self-support was held, in which the fact was brought out that our Southern Presbyterian Mission stood next to last in self-support among the missions of the Federal Council, and some far-reaching findings were adopted.

I at once held a general meeting of the church leaders in my circuit, told them what the mission had done and what the change of policy involved, and boldly proposed that they set to work to raise the salaries of two helpers and a Bible woman! It nearly took their breath, but after a breath-



Rev. W. D. Reynolds of Chunju, Korea on an itinerating trip.

ing spell for dinner the motion was carried that I should visit with the two helpers every church, present the matter clearly to the people and raise funds for 1914.

It was laid down as a business principle that we must get our capital in hands before selecting the workmen and beginning the work of the New Year.

I opened the campaign with considerable misgivings, but my weak faith was rebuked again and again, and I had the most enjoyable tour of the churches in my twenty years' experience in Korea. The people responded cheerfully, and "even beyond their power," to appeals based on the eighth and ninth chapters of 2d Cor.

One young woman at the second church visited, who had never been known to contribute three \*sen at one time, said, "Put me down for \*yen three." The helper's pencil was too astonished to write, and he politely asked her, "Do you mean three sen or thirty sen?" thinking she had used the wrong word by mistake. "No," she replied with dignity, "I mean three yen."

At another church after service the women were overheard remonstrating with a delicately reared young bride who is very, very poor for subscribing eighty sen when she scarcely had enough to eat. "Never mind," she replied, "after the rice is gathered off the big plain in front I'll wade in the mud and glean what has been dropped and sell it for enough to pay my eighty sen all right!"

At another church a well-to-do man and wife waited till every one else had contributed and then subscribed a duplicate amount.

At several churches the amount subscribed was increased after we left by contributions from members who had not been present. God evidently had "given the people a willing mind to the work."

The best part of the story is that all



but about twenty-four yen of the total amount subscribed has been actually collected and deposited in the Chunju Bank, and of the twenty-four yen deficit, nine yen is guaranteed by three churches, leaving a net deficit of only fifteen yen.

Instead of the eighty sen per member aimed at, the average is ninety-two sen; individual contributions ranging from ten sen to seventeen yen (from a man and his wife).

One man gave five yen for himself, two yen for his wife and eighty sen for each of his two children and forty sen for the baby!

In 1913 these twenty churches raised with difficulty seventy-two yen in monthly pittances for the mission paid helpers. For 1914 they have raised in advance with enthusiasm over five times that amount, divided the field into four circuits, fixed the salaries at ten yen per month, and have elected four helpers and a Bible woman. The proportion last year was two and one-half helpers on mission pay and one-half of one on church pay. This year one helper's salary is received from the mission and three men and one woman are supported by the churches. That is to say, the ratio of

workers has changed from 5 to 1 in favor of the mission to 3 to 1 in favor of the churches.

The helper on mission pay will get the same salary as the others and be in charge of the nearest group of churches, but will be regarded and used rather as a personal helper and secretary.

When the newly elected helpers began work in January, I was delighted to find them organizing "personal workers' bands" in all the churches, thus without direct suggestion from the missionary taking the second step in the logical order of development—"self-support, self-propagation and self-government."

With funds in hand a year in advance, with helpers elected annually and salaries fixed by the church officers, with members keenly interested as "shareholders" in this Divine enterprise, and helpers on their metal to make good, the success of the new experiment would seem assured. At any rate, "the future is bright as the promises of God."

NOTE.—The \*yen is the Japanese silver dollar, worth about 50 cents in gold. The \*sen is about 1 cent in value.

## KOREA IN TRANSITION.

REV. L. T. NEWLAND.

IT has been said that nothing stands still upon this earth, and many have been the lessons based upon this proposition; but the one who first formulated that rule never saw Korea, or he would have made an exception of Korea, the Hermit nation, which has stood stationary for the last 1,500 years. Ever since the sixth century of our era, when the Chinese characters were saddled upon the then progressive and promising Korean nation, killing initiative and throttling ambition, Korea has stood still, willing to measure her intellectual life by the rattling of the dry bones of the Chi-

nese character and confining her commercial life merely to the supplying of



Mokpo Church, Korea.



Sitting in Front Are Three Korean Widows, the Only Christians in Their Village. They Walk Thirty Miles to Church—Mokpo, Korea—Rev. and Mrs. J. S. Nisbet Standing.

her bodily wants, content to dwell apart, giving little heed to the life pulsating about her. There was a time when Korea might have dominated the East, when barbaric Japan sat at her feet to learn civilization, when great China welcomed her as friend; but then it was that Korea bit at the dazzling bait of the pseudo learning of China; bit and found her lifeblood congealing in her veins under the subtle poison, and the Hermit nation has stood paralyzed just where she stood 1,500 years ago.

*Korea Asleep.*—The first impression a newcomer receives upon landing is the anarchinism of Korean life. It is like Rameses calling up his auto to go out to superintend the building of his pyramids. You disembark from a modern steamer into the time of David or earlier. We are living in about the time of the captivity. Just the other day I saw the mother of one of our missionaries standing out on the porch

watching with keenest interest a Korean plowing. Now, plowing isn't ordinarily such an interesting sight, but this old lady was as interested as a small boy at a circus, and why? The man had a wooden contrivance that looked like an irregular triangle with a handle and to the handle was hitched a cow, while one end of the triangle had an iron shoe on it, and he was plowing. Look in any Bible dictionary under plow and you can see a picture of it.

All seeds are sown by hand and covered either by hand or Abrahamic hoes, while all cultivation is done by hand by these same hoes. When you have seen men reaping with hand-sickles and the poor women following hard after gleaning the fallen grain heads, you can understand the book of Ruth. Perhaps you have not understood the imagery of the one woman being taken, while the other ground at the mill, but if you will come to Korea



and see two women, the one feeding the grain into the little stone hand mill, while the other turns, it will all become perfectly clear. Every fall I can see the Koreans, Gideon like, flailing the grain on some hard-beaten spot in a good draft of wind which carries away the chaff. Once every ten years in Ober-Ammergan the passion play is staged and played, but here the whole Old Testament from Abraham to Christ is played every day by unconscious actors. But do not think Korea crude or barbaric, for she represents a high state of sixth-century civilization. Japan got practically all of her arts from her neighbor. Indeed, the Japanese invaders of the sixteenth century were so taken with the Koreans' skill that they transported the whole colony of pottery makers, thus in these latter days winning great praise to herself, but often forgetting to give honor to whom honor is due.

*Korea Awakening.*—But now Korea is awakening, rubbing her eyes and preparing to sit up, and, childlike, while half-awake, she is doing many strange and outre things. It is not necessary to repeat history, but ever since Japan decided she wanted more land the rattle and din of her somewhat tinny civilization has sounded discordantly in the ears of conservative Korea and awakened her. She slept peacefully through the turmoil and birth cries of nations in the making, but this small boy with a blatant tin horn has done what a whole world could not do for all these years. Now we are witnessing all the throes a nation passes through while trying to adapt herself to a new role. The old cling tenaciously to the past; the young with great bravado throw off all restraint and jump into the middle of civilization so called. The old Korea hen has mothered a brood of ducklings in her present generation and looks on aghast at their antics. When I came to Korea, two and a third years ago, it took us over a day to go sixty miles.



Ladies' Home and Girls' School at Kwangju, Korea.

Now the same trip can be made in a few hours. Then we traveled by river boats and team; now we go by modern trains and autos. At that time a man on a bicycle would have had a large and wondering following, but now any Korean youth that can get 25 cents rents a wheel, tucks up his flowing robes and sprints along headdown in the most approved style on roads as good as the generality in America.

Even so short a time ago as that all rice hulling was either done by hand or by ponderous water mills that take the prize for wasting time and energy, but now the staccato exhaust of the gasoline engine running large rice hullers can be heard in any city of importance. When I first came to Kwang-ju there were only a few Japanese buildings and no streets, but now the city is crossed and recrossed by fine wide streets, and there are modern buildings on almost every corner, while our post-office and bank would be a credit to a city of 10,000 inhabitants at home. It used to be that condensed milk was about all one could buy, but now we can get many kinds of foreign canned goods, groceries and drygoods at a slight advance in price over the same goods in America. These changes are, of course, all Japanese; the Koreans did not start or ask for a single one, but, of course, with such an example before them all the time they could not keep from taking on some of the benefits of twentieth-century progress.

As usual, the change struck the clothes first, and many and wonderful are the styles we see. Any change along this line is welcome, for the native dress is a model of uselessness and impracticableness. The two extremities are the first to yield, and the young blood attires himself in a pair of foreign leather shoes and a hat, preferably a fedora. This means the cutting of the hair, which is another good thing. These are followed in order by socks, pants and, last of all, a shirt and coat. I have seen a young blood with a foreign hat, a long flowing white robe, with a blue celluloid collar. The jacket didn't meet his pantaloons by several visible inches. His clothes certainly were at the parting of the ways.

All credit must be given to Japan for arousing this country, and while the doses have been far from being homoeopathic, they have been very effective. I believe Japan really wants the Koreans to know the fruits of modern civilization. If Japan got her beginning from the Hermit kingdom, Korea will ever have cause for gratitude that in these latter days Japan has plucked the scales from her eyes.

The greatest change, however, has taken place in the nature of the people. Phlegmatic and easy-going when peaceful, but like demons when aroused, and with an insatiable curiosity, the Korean listened eagerly to the early missionaries after they had won their good will, and great crowds flocked to hear the new message, and after they got home discussed and rediscussed what they had heard. Thus it was comparatively easy for them to believe. But now all of that is changed. The new life has brought new needs, living is much higher and the men no longer have the time to sit and talk and read, but now they must work hard all the time to make a bare living. Gone is the old confiding faith, and in its place has come skepticism and cal-

culatation in the minds of the young, while the old, some how connecting Christianity with the passing of the good old days, have shut their minds against it. Japan found the Korean mind a virgin soil, and she has been busily sowing the seeds of rationalism, new thought and the terrific immorality that blots her own nation. Now one hears religion and God lightly spoken of—a thing hitherto unheard of—and the ones who once listened attentively now scoff and deride. We face an entirely different proposition to-day from that of ten years ago. Then all the missionary had to do was to strike hard and break down idolatry, but now the people deride their old superstitions, and have set out on a sea of unfaith, which gives us little tangible to strike, and too often we do only shadow boxing.

*Korea Awake.*—These things have all happened within the last ten years, and are happening faster every day. This is the land of promise for the Japanese who are pouring in here and getting rich, while the Koreans are aping their ways, hoping thereby to get a modern civilization ready made as it were. The same wave of religious unrest and doubt that has swept Japan is already breaking on the shores of this land, and whether it will be a tidal wave or dissipate itself in noise and foam God alone knows. She travails hard in pain, for a new nation is being born, but whether it will be a hideous monstrosity of sin or a nation beautified by the smile of Christ's acceptance remains to be seen.

We work among a people who are natural preachers and make the strongest kind of Christians, and even though the hideous, but real opposition, is becoming stronger all the time, we are advancing as we have never done before. Now the problem is will we be able to save Korea for Christ before she is swept from her moorings by the present storm. Our only hope lies in the establishing of a sufficiently strong



church to anchor the nation to principles of honor, integrity and purity. Although we have the men we have called for, yet in the face of the pressing opportunity they are almost too few to meet the emergency, and the results are too great to warrant curtailment of workers to save money. But be that as it may, we do not want you to think the work is done here or your work is done there. The crisis hour of this nation has arrived, and whether to-morrow will see her in a coma of death or on the high road to recovery depends largely upon the intelligent and earnest prayers and interest of those in the home land. You have put us out here to save a nation, and as God gives us strength we are at work, but the Amalekites are strong and our hands grow heavy. We need your supporting prayers that we may hold out until night when God will discomfit the hosts of the enemy.

Korea for Christ would mean the

early evangelization of China, Japan and Manchuria; Korea for Christ would mean a great base of supplies in the Far East for our spiritual warfare. Korea for Christ would mean the hastening of our Lord's appearing when all lands shall know Him. And this is not a Utopian dream, for nowhere at home or abroad has the church made such an advance as out here. Satan is making his most stubborn stand at present, for he realizes that the next few years will decide the struggle. We look to you to take an active interest in the work, to give us all moral support, to keep us supplied with the antidote for the present poison, the power and grace of Jesus Christ; for if we have a church united in prayer and interest supplementing our efforts, we feel that with holy boldness we can guarantee that Korea will awake in His likeness and own Him as King.

*Kwang-ju, June 13.*

### "BUT HE WAS A LEPER."

REV. L. T. NEWLAND.

**L**EPROSY—there is something in the very sound of the word that strikes fear to the hearer, for it calls to mind all manner of disfiguration and loathsomeness. Probably the idea has been heightened in the Christian by the knowledge that from out the heavy past leprosy has ever been used to set forth the hideousness and fatality of sin. To you in America who have to depend for your knowledge of the disease upon hearsay, I am afraid the full conception of how much the disease in reality exceeds all ideas of its repulsiveness has never come with sufficient force, or the needs of the leper would weigh harder upon you. The old Jewish cry of "unclean" would clear a road for the crier through your busiest thoroughfare, and yet we in Korea come in contact with the disease in every form practically every day.

Leprosy is the Bernard Shaw among diseases. With diabolical skill it eats out the nose, withers the lips, puffs out the cheeks, hoarsens the voice, sheds the hair and stiffens the fingers, twisting



A Woman With Leprosy.—The Little Child Also Has It.—Kwangju, Korea.

and distorting all that goes to make a man or woman attractive and turning beauty into repulsive ugliness. Then it eats away the skin, revealing quick flesh and bleeding tissues, eats off fingers and toes, exposing whitened bones, and great sores appear until all that is unattractive and meant to be hidden is exposed to the gaze of all who may chance to look. Even the English playwright cannot take a greater pleasure in covering the beautiful and parading the ugly, reversing the natural order of things, than this disease seemingly does. I am not a doctor, and cannot go into the science of leprosy, but I want to tell you a little about what the Gospel has done for the leper.

The disease is distressingly common in Korea, due no doubt to the absolute lack of isolation of the infected ones and the wide spread indifference to the disease among the people. A man with a mild case will sleep in the public inns and ride on the public conveyances. The beggars come right up to our doors to beg, and the leprous women wash their clothes at the pools with the well ones. I am told there must be actual contact with the disease before it can be contracted, but because the people are so careless and indifferent to the plague, it is gradually spreading in Korea, and especially in the southern part of the peninsula.

Here, as elsewhere the world over, the leper is an outcast and a pariah, making his living by begging from market to market and from town to town. In the East filth is considered one of the best assets in the begging trade, so the leper dressed in his dirty rags, with his bleeding feet leaving a red trail as he walks, his stumps of hands, his distorted features, is a beggar well equipped for his trade. In fact, as beggars go the leper is pretty well off, and is often able to give a good price for the medicine he uses. But up to the coming of the foreigners no one really cared for the bodies or

the souls of these unfortunates. True, the people gave them a grudging living and endured them, but no one really cared for them. After the missionaries came the love of Christ began to constrain them to try to do something for these outcasts, and the first visible fruits of this newly-awakened interest was the hospital at Fusau. Then our own Dr. Wilson was touched by their condition and began planning for them. The way did not seem to open up at all at first, for there was so much else to do, and they were a pretty hard people to treat, as it all had to be done at a safe distance. But a woman just on the edge of the grave was brought in, and her case was too pitiful to be turned down, so Dr. Wilson put her in an old tile kiln and kept her there until her death, which did not occur until she had made a good profession of faith. By that time some other members of the station were interested, and they were able to put up a little brick house that would hold six or eight, though ten generally managed to squeeze in. Here for several years he treated as he could, encouraged and helped them, until among the few there was not one that did not believe. But every day the afflicted ones came in such numbers that he felt that he must do more for them, so he was able to interest the Society for Lepers in India and the Far East in them. Through their generosity he was able to put up a nice comfortable hospital for the men. This was immediately filled with grateful patients, but still they came in undiminished numbers, and the women were totally unprovided for. As a result of Mr. Bailey's visit last fall another hospital is being built now for the women, giving room for about 100 patients all told, but these quarters are still too small. When a man has hobbled and crawled twenty-five or thirty miles on his raw stumps of legs and is then turned away from a place that is almost the same as heaven to him, a comfortable home, he drinks

the cup of disappointment to the bitter dregs.

It was my great pleasure a few Sundays ago to hold the afternoon service at the leper home, and I believe it was one of the most satisfactory services I ever held, for they really hungered and thirsted after righteousness. I had seen a good many of the inmates when they were beggars, so I was hardly prepared for the great change in their appearances. Then they were as repulsive as men can get, while on that Sunday they were all clean, had on clean white clothes with their scanty hair combed and brushed. Gone was the old stupid hangdog look of the beggar, and in its place was happiness and intense eagerness. That Sunday there were seventy-six men and women out, all who were well enough to attend, all with song books and Bibles, and all as orderly as an American congregation. They all followed the services very carefully, and while their voices are throaty and hoarse, they sang with great fervor, and I expect to Him who heard it was sweeter music than a vested choir. Here and there was a new one still in the night of heathendom, to whom all was new and meaningless, but in a few weeks they will have learned and believed. They gave perfect attention to what I had to say, and it was evident that no doubt had ever come to mar their faith. It was plain that they were spiritually hungry, and it was a real joy to feed them on the Bread of Life. They take the Bible for what it is worth, questioning nothing; take every promise as their personal promise, and believe Christ will do for them all He has promised to do. Their minds have never been tossed on the sea of doubt, but they had already securely anchored their souls in the Haven of Rest. They have absolutely nothing in this world to pin their faith to, and so with empty hands they go to their Master for their daily blessings, and He never turns them away. Theirs is a real faith that

is invigorating to see. After services we took up a collectoin, and they, poor, dependent upon charity, gave as did the poor widow, a very little in amount, but incalculably heavy in love.

After the services, as I was leaving, they all came to the edge of the terrace to wish me God speed, and when I reached the bottom of the hill I looked back at them and could see them in their white clothes sharply outlined against the green background. The distance had hidden all the ravages of the disease, and as they called out their good-byes they looked like those who had come out of great tribulation and had washed their robes and made them white in the blood of the Lamb. They had passed through suffering, and had found no cure for their disease, but they had obtained that better part, a cure for the far worse leprosy of sin. Through suffering they had been brought to the foot of the cross, and had found Him Who suffered there for them. I rode away with my mind filled with what I had just seen, and I realized how much the poor leper has to teach me in the lesson of faith, for we do no work out here that so fitly illustrates the Gospel we preach and our faith in Jesus Christ as this work among the lepers. It preaches a far stronger lesson to the heathen than we ever can. They had their schools and recently to some extent philanthropic institutions for the poor, but humanitarianism alone has never undertaken a work like this. Only the love for Christ can bear such fruit. So that hospital is a great beacon light that sheds far and wide over Southern Korea the love that is in Christ Jesus. Our churches are strengthened and our claims verified by this standing example of the compelling love of Him Whom we preach and serve.

That afternoon there was a man who had become demented by the disease and constantly interrupted me by talking on the outside. After the meeting I went out to where he was and found



him on the edge of a bank bowing to the four points of the compass, and holding out his poor arm stubs, he would cry, "O God, give me life; O God, give me life." All day long he voiced this pitiful cry, and even at night he would run out and break in upon the stillness with his plea for life. This he kept up to the day of his death, which occurred a little later, when he went to get the life he craved. That scene left a deep impression on me, and I can still hear that hoarse voice plead-

ing for life, for to me it seems that Korea stands in that position to-day. She has looked north, east, south and west for life, and has not found it, but she rather has found her death, and now she is holding out sin-blasted hands to America, and is crying, "In the Master's name, give me life, give me life!" Will you not pray that Korea's lepers and Korea's physically strong may have the life that is in Christ Jesus, and have it more abundantly.  
*Kwang-ju, May 20.*

### PART OF A YEAR'S WORK.

REV. J. V. N. TALMAGE.

**I** HARDLY know how to view the past year's work, for just a short time ago the station gave me the leper hospital with its seventy men to feed and look after. When I was told to look after this work I was first inclined to feel that it was an honor for having looked after some other things well and, therefore, the station felt that they could trust me with another. However, as I think more of the matter, the reason for giving me this work may have been that the station thought I had been idle this year and needed something to keep me out of mischief. If the latter was the object, I give the station credit for great wisdom, for their plan has succeeded, and now I have no time for mischief. Even the moments in the train cannot be idled away, and now with many wondering eyes looking on a typewriter for the first time I am writing this annual report.

The year past has been a year going nearer to the Kingdom of Heaven, a year in which the spirit of God has overcome the flesh more, a year of more love for others, a year in which I have gained more confidence in others and in my God and learned to rely less on myself, a year in which all branches of the work have shown a distinct advance.

The first work of which I wish to

report is the evangelistic work. Of the eleven churches committed to my care, all but one seem to have gone forward. In this one church all seemed to be going along well until one of my prospective leaders died when he was just about to receive baptism after a long struggle in which he finally gave up his trade. But it seemed good to God to call him home to his reward. The leader of the church married his nephew to a heathen girl, and I had to place him under discipline. So now the poor church has no one to lead its services, but can gather only for reading prayer and singing.

At one of my churches I had some special encouragement, for after many years of waiting, I was able to baptise a number of the young women of the church. They had been refused baptism by Mr. Bell and by me until they could learn to read. They said they could not learn. This year they decided to try, and all passed fine examinations and were baptised. I had the first infant baptism ceremony there, too, in the history of the church, and almost all the church stood grouped around the platform, for almost all had little babies and some families had two.

I want to tell the story of my helper, who refused to contribute wine tax for the entertainment of an under-

officer. He was called up to the central office and asked why he did not do so. The chief officer, a heathen, quoted the Bible, and said that the Bible commands men to pay taxes, but my helper replied in the words of John the Baptist that publicans should accept only that which is due. The men recognized that he was right and did not ask again for that graft known as the wine tax.

Once again, I have been in school as a learner this year, learning how to manage a school in the East under Eastern conditions. So that now I believe I am entitled to receive my certificate of promotion. I have learned a good deal among other things about how to cause strikes. Still I have much more to learn, and I feel that another year may show some more improvement. The school increased till the number of fees received passed the 100 mark. The fees have been raised and made stricter. The things given the dormitory boys have been decreased, thus going a step nearer the goal of self-support. Work has been provided during the afternoon for the needy

boys, so that no boy in the school is now ashamed to work. The total amount earned by the boys is over 800 yen for the following kinds of work: wall papering, farming, cutting grass, digging wells, repairing roads and bridges, wire fencing, planting trees, harvesting, threshing, sewing, carpentering, plastering, language-teaching, school-teaching, secretary work, putting in glass, fixing telephone lines, grading, carrying brick and other loads, buying, cleaning, flower gardening, etc., etc., etc.

The number of books sold by the bookroom and colporteurs more than doubled during the past year, but I have given a report of the bookroom work elsewhere, so will not repeat here.

I am feeding and caring for seventy lepers, but as I have not had charge of the hospital very long I will reserve the hospital till next report.

Thanking God for the privilege of working thus in His kingdom and trusting that He will use these efforts and future efforts for a rich harvest of souls in His kingdom, I must close this report. *Kwang-ju, June 3.*

## A WEIGHT OF RESPONSIBILITY.

MISS JULIA DYSART.

**L**AST February when the women from our field, Kunsan, came into the annual Bible class, among those in the second grade was one woman whose face attracted me, and I was still more attracted to her when she answered so intelligently the questions put to her. I knew I had never seen her before, but my days are so full at the time of these classes that I have very little time to give any individual attention, but one day just as we were dismissed for the noon hour this woman came to me and began by saying, "I must be a great sinner in the sight of the Lord, because I have never been able to lead any of my family to believe in Jesus, though I myself have been a baptised Chris-

tian for ten years." I asked her to tell me her story, which is as follows: She heard the Gospel story and believed. Her husband forbade her going to church, and every Bible she brought into the house he burned. She went to church and willingly endured the persecution which always followed the whole family. Her husband, her two sons and her daughters-in-law were against her. They gave her food, but refused to do more for her, making her sew for money to buy her clothes, for they said she would, if they gave her clothes, earn money and give it to the church and buy another Bible. She had two daughters, girls just about marriageable age, and her greatest concern was about them,

and she came to ask advice of me as to what to do for them. The husband and father was about to marry them into heathen homes, and she said she thought if she could send them to our girls' school he might wait a few years before marrying them off. I told her to go to him and ask him to send them to school. She said her plan was to tell him nothing about it until after she had them safely in school, but to pretend that she was going to take them to Seoul for a visit, and instead bring them to our school, and when they were once safely enrolled she trusted to the missionaries to help her keep them there. When I told her it would be better to tell her husband the whole truth, and not try to deceive him, but rather try to prevail on him to put his daughters in a Christian school, the poor woman was most frantic, and said, "Then there is no hope, for he will never do that." She had been praying for their conversion for years. Then we reminded her of some of the things we were studying in Exodns of God's wonderful power to save those who put their trust in Him and of His tender care over them and His guidance of them, and we all advised her to keep praying and to wait patiently. But I asked myself was it any wonder if

this woman had begun to doubt that her prayers were heard! Ten long years she had lived in spiritual starvation; ten long years she had lived in hope of being able to come to this class to study God's Word, and her coming this time was only made possible by the kindness of some friends who gave her her rice, they themselves doing on less than the necessary amount of food in order to help her. On her return home she told me she expected to have to endure persecution when her husband and sons found out where she had been. As I pray that God will keep this poor soul from falling away and becoming absolutely discouraged I hear Him speaking through His word. "A bruised reed shall he not break, and smoking flax shall he not quench."

I trust she went away strengthened by the study she had during those ten days, but the lesson I got from her was a new vision of our responsibility as a church to the whole world, the members of His family and our sisters and brothers. I promised to pray with her for the conversion of all her family. Will you not as you read this just send up a fervent petition for them, too?

### NISIUCHI SAN.

MRS. H. H. MUNROE.

WHEN Nisiuchi San was a little girl she lived in a small fishing village on the coast of Japan called Tusaki. Here Mr. and Mrs. Moore lives, and this little girl was drawn into their Sunday school. The father was one of the wealthiest men in the village, but a wine dealer and opposed to Christianity. However, in order that his daughters might learn English and know Western accomplishments, he sent them up to a mission school in Osaka. Here the younger sister was baptized, but Nisiuchi feared the father's opposition

and waited to get his consent. Of course, it was not given. He refused to let her attend church, it seems, but the girl persisted, and the family finally seemed to think leniency might be the best policy: that if they let her go she might grow tired of it.

One day last winter where we were in the village she invited us, Mrs. Moore and myself, to come to her grandmother's house for tea. There were dainty balls of rice mixed with vegetables served in elegant taste, and the grandmother herself was present. Almost boastingly, flauntingly, she threw open



the doors of her god-shelf, saying, "This is what I worship." Gaudy brass candlesticks were within. Usually this god-closet is most simple with china images of foxes and a dish of rice set out for the departed spirits of the ancestors. Here the old lady sat near me by the charcoal brazier on the floor. Really, I have come to love the custom of kneeling on mats with hands held out for warmth over the red coals. You can come so close to the one who kneels by you and the hand can be taken so easily as the two hearts grow close in tenderness. She heard the story of God's love, and the eyes grew tenderer. She followed us to her gate, and said she wanted to hear again if she ever came my way.

However, the night before we left Japan, Nisuchi San came with her sister (she was on a visit to her in Kobe), and brought a gift—a custom with them to send an esteemed one off with a gift—and said she wanted to receive baptism.



Nisuchi San.

## RESOLUTIONS CONCERNING MRS. PAULINE McALPINE DuBOSE.

ADOPTED BY THE SOOCHOW MISSIONARY ASSOCIATION.

*Whereas*, It pleased Almighty God to call from earth to higher service Mrs. Pauline McAlpine DuBose, the senior missionary of Soochow, who died February 12, 1914, after forty-two years of labor: therefore,

*Resolved* 1. That we hereby express our gratitude to God for sparing her to labor here so long and so steadily in the cause of Christ.

2. That we record our respect and admiration for her ability, faithfulness and zeal, her unflinching hospitality, her kindness and sympathy for her fellow-workers, and her tireless devotion to her work among the Chinese.

3. That a copy of these resolutions be recorded in the minutes of the Soochow Missionary Association.

4. That a copy be sent to the children of this mother in Israel as an expression of our respect for her and our sympathy with them.

5. That these resolutions be sent for publication to the editors of the Chinese Recorder and The Missionary Survey.

J. W. DAVIS,  
J. N. HAYES,  
MRS. NORA LAMBUTH PARK,  
MRS. NANNIE S. BRITTON,  
*Committee.*



Our Five Youngest Recruits and Their Mothers at Luebo, Africa.

### SOME AFRICAN PICTURES.

REV. L. A. DE YAMPERT.

I AM enclosing you herewith a few pictures and trust they will reach you in good shape. The most interesting one is that of our five young recruits at Luebo, all of whom are daily growing in stature and in favor and are withal increasing in wisdom and are imbibing those high in-



Batetela Workmen Returning to Their Native District From Luebo, to Join Our Methodist Brethren in Their New Mission.



View of Lulua and Luebo Rivers—Also the C. K. Rubber Post, the Catholic Mission and the State Post Far Away on the Opposite Hill.—Our Own New Station Across the River From Luebo Marked X.

spirations of the missionary type that are destined to work wonders.

The second is that of some of our Batetela workmen who are now returning to their native district, over 200 miles from Luebo, to join our Methodist brethren who have just begun work in their section.

Number 3 is a view of the Lulua and Luebo rivers and the state post and our own station across the river.

Number 4 is a merry greeting from your merry namesake and his grateful "tata."

We are all well and moving on as usual.

*Luebo.*



Rev. L. A. DeYampert and Son, Luebo, Africa.

#### FOREIGN MISSION TOPICS FOR 1914-1915.

January .....	Mid-China	July.....	Signs of the Times
February.....	North China	August.....	Medical Missions
March .....	Mexico	September .....	Japan
April .....	Africa	October .....	Korea
May.....	General View of the Field	November .....	Brazil
June...Industrial and Educational Missions		December .....	Cuba



## HANGCHOW COLLEGE SELF-HELP DEPARTMENT.

REV. J. H. JUDSON.

**A** QUITE a number of letters have been received making inquiries about the Students' Self-Help Department in connection with the Hangchow College, it has occurred to the superintendent of this department, that a brief account of its object, method, work, and results for the nearly three years of its organization might be of interest.

The object is simply to devise means whereby a worthy but poor student can help himself to get an education, of which he would be otherwise deprived, and is based on the idea, in which we firmly believe, that "God helps those who help themselves." It is only for those young men who are able, willing, and not ashamed to work. It should be distinctly understood that it is not an industrial department, where trades are taught. No trades, as such, are taught. We simply undertake to furnish some kind of work for them to do, which will be a help to them as well as remunerative to the institution.

As to the method, we have adopted in the Hangchow College what is known in American institutions as the communitive method, in distinction from the commercial. The latter is more like an employment bureau in connection with an institution, which

undertakes to find places of employment, where students will get so much pay for so much work. The work is generally, more likely always, outside of the institution itself. In the communitive method, the department forms an integral part of the institution. The work done by students, though not exclusively, is for the most part within the institution and for its benefit. This department takes its place with all the other departments, no one being considered superior or inferior to the other. In making out the time schedule for the daily class-room work, etc., this department comes in for an equal consideration, so that all are correlated together.

All things being considered, we believe this to be the best method, especially for China. It brings the students under discipline in this department of work, as well as in the departments of study. It teaches them many things which will be of inestimable value to them in their life's work but which the class-room fails to give.

The fundamental principles underlying the working out of the method are (1) that the hours of work should be consecutive, and not divided up into parts, and (2) the time schedule should be so arranged that some students will be on duty for work throughout the day. By such an arrangement, all the work in the buildings and on the grounds, which would otherwise be done by hired help can be done by students, provided of course the force of working students is large enough. This is now being done in the Hangchow College, with two or three exceptions.

The work naturally divides itself into two kinds. (1) special work and (2) general work. The former includes such work as must be done every day, like janitors' work, office work, care of laboratories, etc., etc. The general work includes all such as may come



Self-help Students Working in Truck Garden, Hangchow College.



The Needle Pagoda, Hangchow, China.

up from day to day, like working in the orchard, in the vegetable garden, making roads, moving furniture, etc., etc.

Each working student writes up an application blank, in which he agrees to work two hours each day and to do any kind of work assigned him.

The need of such a department is shown by the fact that fifty-odd students are availing themselves of the opportunity, and many others would do so, did we not have to limit the numbers for want of funds. Several have told us, that were it not for this self-help plan, they could not graduate from college, unless they borrowed money or were helped in some other way.

As to the results, they have been exceedingly gratifying. We have completed nearly three years. These years of trial have shown that the plan is feasible, workable, and necessary.

Some objections were made at the beginning, but it has been shown that they were more imaginary than real. The students have been willing to work on any job given them; they have been willing to work under the superintendence of a common laborer; they have done their work faithfully and well.

This, however, is one of the benefits growing out of the department; it will teach the students how to handle tools and how to work.

It was feared that such an innovation would keep out boys of a higher class. Thus far no signs of caste have appeared.

We believe this department will enable our best young men to complete a full college course, of which they would otherwise be deprived, and be thus better fitted for life's work both in the church and in the state.

As to the financial side of the plan, no one expects it to be self-supporting. *No student can be educated for nothing. It must cost somebody something.* Students who can pay the full cost should do so. But a large majority of our Christian constituency *cannot* pay. They *must* be helped in some way. We believe that this self-help plan, solely from a financial point of view, is the cheapest way of helping them. There are, however, more weightier benefits than the financial one. It gives to students stamina of character, independence, and a preparation for life's work which money cannot purchase or classroom work give.

## PERSONALIA.

WE ARE always glad to hear from Mr. DeYampert. There is a refreshing note of optimism in all he writes that often has a counteracting effect to some things that have a tendency to dishearten us at this end of the line. In a recent letter he sends us some pictures of the work that is now being done on the farm donated to Mr. Hillhouse by the state. When the saw-mill, which has been purchased and shipped arrives, these crude methods will give way to more modern ways. We fear, however, that the saw-mill will not get through the net work of mines laid by the warring nations of Europe over all the routes of ocean travel, and that for some time to come our brethren in Africa will have to continue these primitive methods of handling their lumber.

The following is from Dr. Reynolds, dated June 26th:



Temporary Saw-mill on the Hillhouse Farm.

“Mr. and Miss Winn, Miss Kestler, Miss McQueen, Mr. Linton and our family of four are up here in a Buddhist Temple in the mountains, about fourteen miles from Chunju, spending a month of the heated term.



Carpenters Dressing Lumber on the Hillhouse Farm.

The abbot of the monastery has courteously allowed us to occupy the largest temple, which is cool and airy. We have crystal-clear, cold spring water and fine mountain air. The mountains look more like North Carolina mountains than Korean, being well wooded with thick underbrush. There is a lovely waterfall about 100 feet high nearby, with rugged scenery. A little church in the village, a short distance off, gives us a chance to do evangelistic work. I have my assistant here with me, hard at work preparing Sunday School Lessons on Joshua—Ruth for 1915. We are trying to prepare two lessons per day, as the manuscripts must be in the printer's hands by August 15. I suppose you will be in Montreat. If so, think of us in this Korean 'Montreat.' ”

## DEATH OF MRS. B. H. HUNNICUTT.

A cable from Lavras, Brazil, dated August 20th, announced the death on that date of Mrs. B. H. Hunnicutt and her infant child. Mrs. Hunnicutt was





A Picnic on Mr. Hillhouse's Farm.

the daughter of Rev. H. S. Allyn, of the East Brazil Mission. She was married in September, 1909, to Mr. Hunnicutt, who was then in charge of the Agricultural Department of the Boys' College at Lavras as an employee of the mission. They were both regularly appointed as missionaries in January, 1910. She leaves one living child—little Horace Allyn, aged three years. She was brought up in Brazil and received her education at the Charlotte Kemper Seminary in Lavras, and

in this way formed many intimate friendships with the native young women, which greatly enlarged her usefulness as a missionary. Apart from her regular work, her example as daughter, wife and mother, and her pure, sweet Christian life, were a constant witness to the grace and power of Christ and a benediction to the community in which she lived. To her bereaved family and friends we extend our deepest and most heartfelt sympathy.



The Tobu Chapel Congregation, Kochi, Japan.—Farewell Gathering for Rev. and Mrs. H. H. Munroe and Children.



Idols Presented to Rev. H. W. White, Yencheng, China, by Converts.

Rev. R. S. Wharton writes from Caibarien that the brethren there are greatly encouraged over the reports of the year's work made to the Presbytery just held in Remedios. He says:



Miss Alexander's and Mrs. Wharton's S. S. Classes Enjoying a Frolic in the Mission Home, Caibarien, Cuba.—Mr. Wharton on the Right.

"The membership has increased decidedly since the last meeting, the attendance upon the day and Sunday Schools is almost 25 per cent more and the collections have increased handsomely, too. We are greatly encouraged. Now if we can get a little equipment, we can do the part of the work allotted to us."

The African Mission reports several new recruits who put in their appearance without calling on the Executive Committee for traveling expenses. Master Miles Dixon Washburne arrived at Ibanche on June 3d, and was reported in a letter dated June 5th, to be making an altogether satisfactory start in life.

Mrs. N. G. Stevens sends the accompanying picture of Master Neill Graham, Jr., and reports the arrival of little Eula May Cleveland, who is also referred to in the following very interesting communication from Rev. C. L. Crane, dated June 25th. Mr. Crane writes:



This Man and His Donkey Deliver Milk to the Mission at Caibarien, Cuba.

"No doubt our friends and those who remembered us in prayer when our names occurred in the Calendar on April 8th, will be interested to know just how their prayers were answered. For this was the birthday of our little daughter, Frances Dixon Crane, and no doubt her safe arrival and the sub-



Neill Graham Stevens, Jr. and His Mother,  
Luebo, Africa.



Louise Dixon Crane and Her Mother, Luebo,  
Africa.



Miss Ida M. Albaugh, Kiangyin, China.

sequent recovery of her mother were due to the fact that our names were being mentioned at the Throne of Grace.

The little one is an unusually strong and healthy child, quite a contrast to the mental picture that our people at home are inclined to draw of a baby born amid the adversities of Congo life.

A similar incident occurred in the case of little Eula May Cleveland, her parents' names occurring in the Calendar of Prayer for Protestant Missions in the Kassai District.

These are simply a few among many most remarkable demonstrations of the power of prayer on our field. We trust that we shall encourage our friends by the publication of these instances of direct answer to their prayers, and that they will remember us more and more in their daily supplications."

The friends of Miss Albaugh will be glad to see from this picture how well she looks after several years of the





Dr. Thos. Th. Stixrud, of Norway.

strenuous life of a trained nurse at Kiangyin. The only message accompanying the picture was a reference to 1 Peter 1:5. May she also be "kept" for many more years of faithful and efficient service in the great and needy mission field of China.

A note from Dr. Thos. Th. Stixrud from Christiana, Norway, inclosing his picture, informs us that he is stopping there with relatives, unable even to get to London, much less through to the Congo, on account of transportation difficulties connected with the European war. It is impossible, of course, to give any intelligent opinion as to how long he will be delayed. Let us hope and pray that what the warring nations are going to do to each other may be done quickly. The same difficulty that prevents his going out will, of course, prevent Dr. Coppedge from returning home.

## SENIOR PROGRAM FOR OCTOBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

*Topic*—Korea.

*Scripture Reading*—Psalm 31.

*Hymn*—I Love Thy Kingdom, Lord.

*Prayer.*

*Minutes.*

*Roll Call*—Answer with an item of interest on Korean customs.

*Business.*

*Solo*—Selected.

*Reading*—The Work of Our Hands.

*Topical*—The Kwangju Girls' Industrial School; Leaves From a Missionary's Diary; By the Way.

*Pointed Paragraphs*—Remodeling.

*Hymn*—Selected.

Prayer, closing with the 67th Psalm in concert.

### SUGGESTIONS.

The Roll Call can be made interesting if each item is given in the first person.

Let the reading be given as a prayer.

Pointed Paragraphs could be used at Roll Call, instead of the Customs of Korea.

Make special prayer for any missionaries of Korea who are at home on account of illness. Continue to pray during the month.

## DO YOU KNOW?

1. What the Assembly said about our Missionary Platform, and *how to carry it out?*

2. What was the *per capita* contribution of the Chunju Church?

3. The reply of Mr. Talmage's help-

er to the officer who demanded that he pay the "wine tax"?

4. What Dr. Wilson is doing for the lepers at Kwangju?

5. Tell something of the "Self Help Department" at the Hangchow Boys' College.

# OF INTEREST TO YOU

**500 BACK NUMBERS OF "THE SURVEY"** Workers with children have found the pictures and other contents of "The Survey" useful in making scrap books and otherwise. Write for as many copies of these back numbers as you can use to advantage, and they will be sent promptly postpaid.

**200 SETS OF CHARTS** The four charts in these sets give our mission work abroad in brief and striking outline. They are being used effectively in many places. Posted on the walls they are constantly speaking to those who gather to study and worship. New-comers and strangers read them and thus more and more widely their message is delivered.

If the charts are not posted already where your people assemble, won't you send for a set at once and put them up? The cost is only 35c a set postpaid.

**2000 COPIES 1914 ANNUAL REPORT** One of the best missionary books of the year is the Annual Report. It contains the gist of our foreign work. There is no other book or literature that furnishes so much in so little. The information it gives is classified, boiled down, well selected, fresh from the field, and thoroughly reliable. It should have a wider reading and a more general use in the churches.

The Annual Report will be sent postpaid on request. How many copies will you use?

**400 MISSIONARY MAPS OF THE WORLD** These maps are 2½ x 4 feet, in two hemispheres. They are printed on fine cloth-back material in four colors, showing the principal religious divisions of the world. Southern Presbyterian Mission Stations are printed in red.

N. B. A copy of this map will be mailed to any one who sends 10c to cover cost of mailing tube and postage.

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Write to JOHN I. ARMSTRONG, *Educational Secretary*,

No. 154 North Fifth Ave. - - - - - Nashville, Tennessee.



### THE ASSOCIATION MOVEMENT IN KOREA.

If the institutions which a people transplant to the country of their adoption are any indication of the type of their civilization, it is suggestive that all through Korea, where the Japanese have gone in large numbers, there are found Young Men's Christian Associations as centres of culture and influence. At Fusan, Taikyu, Seoul, Chemulpo, Pyeng Yant, and New Wiju are fully organized city associations doing a splendid work. They have a total membership of 700, with good quarters and strong volunteer leadership. Only the Seoul Association enjoys the presence of regular secretaries. Related to the regular association movement are the railway associations, which enrol 3,000 members out of a little more than 6,000 employes. There are also nine student associations throughout Korea, with 587 members.

One is much impressed by the evidence of Christian fellowship between the leaders of the Korean and Japanese association, a fellowship based on mutual respect and confidence in Christian love.

### CHILD EVANGELISM IN KOREA.

The revival spirit which dominates the new converts of Korea has caught even the Korean children. The Sunday school children are gathering in from the streets the boys and girls who are non-Christians. This is a new departure for Korea, for until recently only the children of Christian parents were in the Sunday school. Under the leadership of Rev. M. L. Swinehart, Rev. J. G. Holdercroft, Dr. Underwood, Dr. Noble and others, the campaign for bringing in the heathen boys and girls has been going on aggressively. Over 2,500 were brought into the Sunday school in the Southern Presbyterian Mission alone, through the efforts of Mr. Swinehart.

### NEW PRESBYTERIAN RECRUITS.

The Presbyterian Board of Foreign Missions (North), has recently held its seventeenth annual conference with newly appointed missionaries. One hundred and eighteen have been sent out during the past year and seventy-two more are expecting to sail during the year ending April 1, 1915.

### INDIAN MASS MOVEMENTS.

For some years past the depressed classes have been realizing that in Christ alone they have the right to live. They saw that there was no caste among Europeans. They were employed by Europeans as servants. They could approach, without polluting, a Christian. And they came first in small communities, and now in a flood which has bewildered us and caused our machinery to break down.

Thousands have declared themselves Christians, though the missionaries know them not. Many have endured hardship and persecution, loss of income and of employment, and have remained true. The silly accusation that they are "rice Christians" can be refuted by a simple calculation as to the amount of money required to give all the Christians from these classes even the small wages they could earn in their old employments. It would swallow up the whole income of the missionary societies.

No: it is the shaking of the nations of India which we are witnessing. It is the search for the true Light—blind search, ignorant search in many cases, but a search which does end in changed lives and in a new spirit in the villages. In the Punjab the Christians increased over 400 per cent between 1901 and 1911. The advance in the United Provinces (chiefly in the Methodist Episcopal Church) was very great. In South India, in the Telugu country, thousands came in, and in Travencore and now in Western India the movement goes on, and the cry is for teachers and for schools, for women to teach and for clergy to shepherd. The missions have been caught asleep, and there are hundreds of villages with never a teacher or a school, a chapel or a pastor. The standard of literacy among Christians has gone down alarmingly, and still more people are crowding into the church.

The result may be a semi-heathen church; it may be a caste of baptized heathen, or it may be the overturning of India; it may be the lever which will upset caste and Hinduism, the rod which breaks in pieces in order that the shepherd may reconstruct a fairer India for himself.

To us is intrusted the giving of the answer.—*Church Missionary Gleaner.*



## GODS IN THE MAKING.

May 1 was a great day in Foochow City, for on it was celebrated the expulsion of the opium traffic from Fukien Province. By terms of the treaty with England, when any Chinese province shall have entirely uprooted poppy growing within its borders, England will cease to import her Indian opium and will remove any stock she may at the time have in the district. Fukien this spring claimed to have fulfilled the conditions, and careful examination by the English commission proved her claim.

So with fireworks, speeches, processions and great enthusiasm this, the eleventh of China's eighteen provinces to attain the conditions of freedom, celebrated the event.

One of the interesting features of the occasion was the carrying of the image of Governor Lin from his ancestral home to the headquarters of the Anti-Opium Society, where it was honored during the day. This Governor was special commissioner at Canton some sixty years ago. He seized and burned thousands of chests of opium belonging to English merchants, who had continued to import the drug after China had forbidden it, and his action caused the opium war with England. In a letter from Rev. Dwight Goddard some interesting questions are raised as to whether, if all these events had happened a hundred years ago, Governor Lin might not have joined China's list of minor gods.



*Educational Missions.* By James L. Barton, D. D., New York: Student Volunteer Movement. Pp. 271. Price, cloth, 75 cents; paper, 50 cents.

When one of the foremost missionary statesmen of our day commits to writing his convictions concerning any great missionary theme, the Christian world is sure to be interested. The great range and complexity of the subject chosen—"Educational Missions"—compels the author occasionally to strip his sentences of illustrative material. This renders the reading somewhat heavy at times, but it enables the author to treat the subject more exhaustively and increases the reference value of the book.

The chapter devoted to the study of women is perhaps the most readable, although Chapters Six, Seven, and the latter part of Chapter Eight, are intensely interesting. The careful analysis of the temperaments of the students of different nations in Chapter Eight will be especially interesting to all contemplating service in foreign fields. The information contained in the appendices is so well classified and of such inherent worth as to be of great service to all students of missions.

Taken as a whole, the book throws a flood of light upon the many vexing problems that

confront the missionary educator in non-Christian lands. It is a powerful missionary apologetic and ought to be widely read by all Christian workers.—*Missionary Herald.*

*Mutoto; Or the Perfume of the Alabaster Box.* A brief sketch of the life and labors of Bertha Stebbins Morrison, our martyr missionary to Luebo, Africa. By Rev. James J. Chisholm, D. D. Published by the Presbyterian Committee of Publication, Richmond, Va. Pp. 107. Price, 75c.

In the labor of love performed by Dr. Chisholm in the preparation of this little volume he has placed our whole church under obligation and rendered a noble service to the missionary cause. Such a beautiful life, so freely and rejoicingly laid on the altar of service to "the least" of those for whom her Master died, and so beautifully revealed in the letters which the author has collected in this volume, must prove an inspiration to every one who comes in touch with it in these pages, as it did to those before whom she lived it in the flesh. We especially commend the book to our missionary society leaders as one they can use to great advantage in making their meetings interesting and profitable.

*The Christian Movement in Japan, Including Korea and Formosa.* A Year Book for 1914. Twelfth Annual. Pp. 685. \$1.25.

Through the co-operation of the Federal Council of Korea and the Federated Missions of Japan, there is offered for the first time a volume which presents the wonderful progress of Christianity in Korea as studied from the standpoint of those most competent to write of it, and in the same volume is given an attractive survey of the multiplying variety of religious activities in Japan proper.

Readers will be especially attracted this year by the Symposium on Christian Hostels by Mr. G. M. Fisher, Mr. Benninghoff, and Miss Macdonald. Students of Social Service will read with interest the paper by Mr. Davis on Social Conditions Among Working Men in Tokyo. The development of Language study is pleasingly presented in brief sketches of the Schools of Japan and Korea. Mr. Muller has written a very fascinating study of Christian Literature, telling us what Japanese are reading and writing. The work of Kindergartens, review of Mission and Church work by the various denomina-

tions, and a host of other topics should put one *en rapport* with the Christian activities of Japan and Korea. Most interesting new maps and complete statistics of a variety of kinds, together with Missionary Directories of Japan and Korea, and other information, make the book a veritable *vade mecum* of information. The book contains some 100 pages less than last year, but a rearrangement of the pages gives about the equivalent of 100 pages more matter than in the last volume.

Short biographical sketches acquaint us with the company of 100 contributors to the volume. The book is published by the Missionaries at barely cost price with the sole purpose of making known what God is doing in the Far East.

Editor, Rev. John L. Dearing, D. D.; Associate Editors, Rev. W. G. Cram, (for Korea) Mr. G. M. Fisher, Rev. G. W. Fulton, D. D., and Rev. D. B. Schneder, D. D.

The Christian Movement is sold in America by The Missionary Education Movement, 156 Fifth Ave., New York.

## COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

### RECEIPTS APPLICABLE TO REGULAR APPROPRIATION.

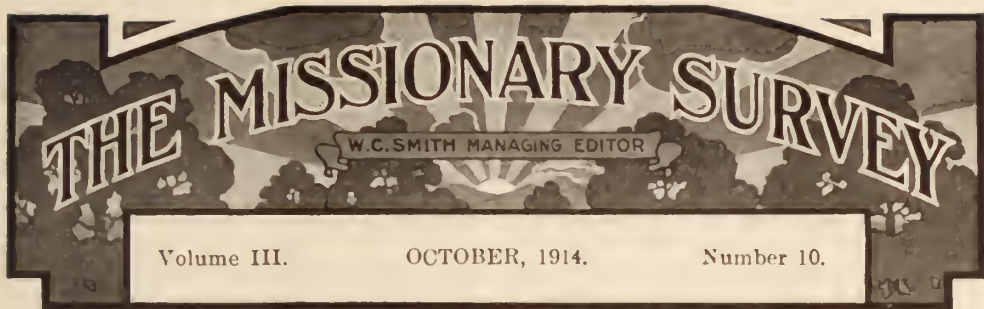
July	1914	1913	AUGUST.	1914.	1913.
Churches .....	\$ 21,181 88	\$ 21,032 20	Churches .....	7,947 87	\$ 8,053 37
Sunday Schools...	711 83		Sunday schools...	248 29	392 53
Societies .....	5,267 87	4,730 31	Societies .....	2,325 91	2,101 68
Miscellaneous do- nations .....	8,696 37	9,079 09	Miscellaneous do- nations .....	928 75	746 23
Legacies. ....	3,183 25	506 55	Legacies .....		1,005 51
	<u>\$ 39,041 20</u>	<u>\$ 35,348 15</u>		<u>\$ 11,450 82</u>	<u>\$ 12,299 32</u>
Four Months— April 1 to July 31.			FIVE MONTHS, APRIL 1 TO AUGUST 31.		
Churches .....	\$ 69,210 44	\$ 65,702 78	Churches .....	\$ 77,158 31	\$ 73,756 15
Sunday Schools..	2,994 20	1,884 86	Sunday schools...	3,242 49	2,277 39
Societies .....	17,089 58	17,816 24	Societies .....	19,415 47	19,917 92
Miscellaneous do- nations .....	13,016 13	15,235 20	Miscellaneous do- nations .....	13,944 88	15,981 43
Legacies. ....	8,684 44	2,701 73	Legacies .....	8,684 44	3,707 24
	<u>\$110,994 79</u>	<u>\$103,340 81</u>		<u>\$122,445 59</u>	<u>\$115,640 13</u>
Estimated amount needed each month, \$50,500.00.			Estimated amount needed this year, \$606,000.00.		

In addition to the above amount received for the regular work, there was received in the period from April 1st to August 31st from churches, Sunday schools, societies and miscellaneous donations \$16,704.60 for objects outside the budget. This amount must not be taken in consideration in calculating the amount needed for the remainder of the year.

Nashville, Tenn., September 1, 1914.

EDWIN F. WILLIS,

Treasurer.



Published monthly by the  
Presbyterian Committee  
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212-214 North Sixth Street,  
Richmond, Virginia.

## EDITORIAL

Single subscription 75  
cents a year; in clubs of  
five or more, 50 cents. En-  
tered as second-class mat-  
ter November 1, 1911, at  
the post-office at Rich-  
mond, Va., under the act  
of March 3, 1877.

### A DIACONATE TRAINING COURSE.

NOW and then we hear of the "discovery of the deacon." Ever and anon from church courts and conventions and in published articles rings forth the cheering news that this valuable officer has been "discovered," the vital character of his duties realized and the necessity for his being made acquainted with his responsibility and privilege proclaimed.

Then the deacon himself sinks back into "innocuous desuetude." Like the hedgehog, he comes forth into the broad sunlight of the announcement, sees his shadow and retires for another long sleep.

Most of us recognize the fact that at the root of the church's inadequate support of its benevolent causes lies the inactivity of the deacon. But this much-abused official is not wholly at fault, for, in many cases, ignorance of his exalted duties has tied his hands, and he has been overshadowed by the session, or by improvised committees, and lost to view.

Whose fault it is that such a condition exists makes not so profitable a discussion as what effective remedy may be applied.

We have spent enough effort already in "discovering" a defect and endeavoring to locate the blame. We need some

constructive (or reconstructive) thinking.

Here is a remarkably practical suggestion as to the remedy, offered by Dr. J. B. Hutton, of Jackson, Miss., which is well worth the careful consideration of all earnest seekers who are both working and praying to the end that the church may measure up to her present incomparable opportunity at home and abroad.

It would be a happy sequence if a special text-book should be prepared for use in a "diaconal study class."

#### THE EXTENSION OF GOD'S KINGDOM.

*The Work and the Agent.* The functions of the church, as a kingdom and government distinct from the civic commonwealth, are to proclaim, to administer and to enforce the law of Christ revealed in the Scriptures. The church, with its ordinances, officers and courts, is the agency which Christ has ordained for the edification and government of His people for the propagation of the faith and for the *evangelization of the world.* Form of government, articles 17-18.

The officers on whom He has placed the responsibility of arranging the financial affairs of the kingdom, the offering for pious uses, are the deacons. Form of government, articles 23-47, Acts 6:3. Our book provides for their election, ordination, installation; sets forth their qualifications and prescribes their duties. Form of government, articles 23, 28, 33, 46-49, 112, 1



Timothy, 3:8-13. Yet there seems to be ever a tendency to discount the dignity and worth of this office on which the Bible places special honor, and which is set forth in the Confession as perpetual in the church. The beloved Dr. Thomas E. Peck rendered the church invaluable service in rescuing this office from its approaching extinction through disuse. His defense of the office is preserved to us in chapter 19, "The Deacon's Office," in his *Ecclesiology*. We believe in the communion of saints. The office of the deacon and the Lord's Supper are the two ordinances emphatically denominated by the word *communion*.

### SOME WIDELY PREVAILING SENTIMENTS AS TO THE DEACON.

First. Men with meager spirituality, consecration and faith, will do for the diaconate, but not for the eldership. This could hardly have its source in 1 Timothy, 3:8-13.

Second. The almost universal testimony is that the weakest point in the church is to be found in the diaconate.

"Our committee of Home and Foreign Missions and Education are but great central deaconships of charitable ministrations" (Ramsay quoted in Peck's *Ecclesiology*, page 209).

The Confession, rightly interpreting the Bible, places the gathering of the offering in the hands of the deacons, and the church halts to-day more for lack of money than lack of men. How much would it mean to our Assembly's executive committees if they could meet and pray and plan, knowing that the deacons in their respective churches would place at their disposal means adequate to carrying on the work of the kingdom! How many pastors, called to have hearts free from worldly cares and avocations, whose scant salaries are irregularly paid!

Third. That the pastor should not direct or lead the deacons, lest he be suspected of serving for money.

Fourth. The many expedients resorted to, with partial success for a season, in order to replenish the treasury of the church, cannot be accepted as a permanent basis for financing the affairs of His kingdom.

### WHAT IS THE CAUSE OF THIS FAILURE IN THE DEACON'S WORK?

### THERE MAY BE MANY CAUSES; WE SUGGEST ONE AND THE REMEDY THEREFOR.

First. Christ did not make a mistake in establishing the church as His agency in the earth for extending His kingdom.

Second. The saint, or Christian, can find no better agency through which to give than

the church. The church can find no better agency to gather and dispense the gifts than her authorized officers.

Third. The weakness in the diaconate is not due to a lack of talent. Most of the men now in the eldership were once deacons, and as a class were no more efficient deacons than we now have.

Fourth. The failure, so far as the diaconate is concerned, is due in a large measure to lack of leadership and training. The session in the church without a pastor, as a rule, meets as irregularly and is as weak as the diaconate. The cause we have assigned is lack of training and leadership

### THE REMEDY.

Let every pastor conduct a training course for the deacons. Let the course embrace the following and like subjects:

- I. The nature of the office (see Confession and Form of Government and Peck's *Ecclesiology*).
- II. The qualifications of the officers as to character. (1 Timothy, 3:8-13).
- III. Official qualifications.
  1. A vision of the dignity and worth of the office—Secretary of Finance for his King.
  2. Definite information, the news and possibilities of the work—at home and abroad.
  3. The Bible conception of Christian stewardship.
  4. Sympathy for and interest in the cause.
  5. The spirit of sacrifice in service.
  6. A willingness to do his best.
  7. Prayer as the source of power for service.
- IV. Method.
  1. A division of labor.
  2. A definite time given to the work.
  3. A definite form for report as to work.
  4. A definite time at which to make report.
  5. United prayer by all the deacons before beginning the work that they may go conscious of the fact that they are going for Christ, and therefore go in His spirit.

Is there any reason why the pastor should not train for this great work the men whom God has called through the voice of the church, and whom the church ordained to office?

Unquestionably, faithful work in training the diaconate will count mightily for the kingdom's spread. Two study classes are needed in every church: first, a class in personal evangelism, primarily the work of the session; second, a class in Christian stewardship, primarily the work of the deacons.

## ROCK ROAD MISSION SUNDAY SCHOOL.

J. H. TYLER.

**A**MONG the places where Presbyterianism was first planted in Southwest Virginia was what is known as the "Rock Road" or "Old Brick Church," situated in the mountains, about three miles south of Radford. For many years this place was virtually abandoned as a preaching point, and the old church came near going into decay.

During the pastorate of the Rev. L. W. Irwin, the house was repaired and put in fairly good condition. Marauders and moonshiners were driven out, and steps were taken to establish preaching and a Sunday School. At first but few attended. On account of cutting of harness and other depredations it was not safe to hold night services. Mr. Irwin persevered in his good work in spite of discouragements, and finally a Sunday School was started with thirteen members.

When Governor Tyler, one of his elders, returned from Richmond, the Sunday School was turned over to him. He, with the assistance of his wife and two of his daughters, has been constant

in the work, aided by a few faithful workers and teachers.

I send you by this mail a photo of this Sunday School, showing about seventy members, and you will see that it compares well with any Sunday School that can be found, certainly with any of our Mission Sunday Schools in the mountains. Fifty-one members have been received into the church since the school was established and the Presbyterian Committee of Publication has distributed thirty-nine Bibles and Testaments for reciting the Child's and Shorter Catechisms within the past seven years. The school now has eighty-nine members on its roll, and at times during the past three years has reached as high as one hundred and twenty.

The Rev. J. Harry Whitmore, the present pastor of the Radford Churches preaches stately once a month to these people, and has good attendance, and is keeping up the good work started by Mr. Irwin.

*East Radford, Va., July 2, 1914.*



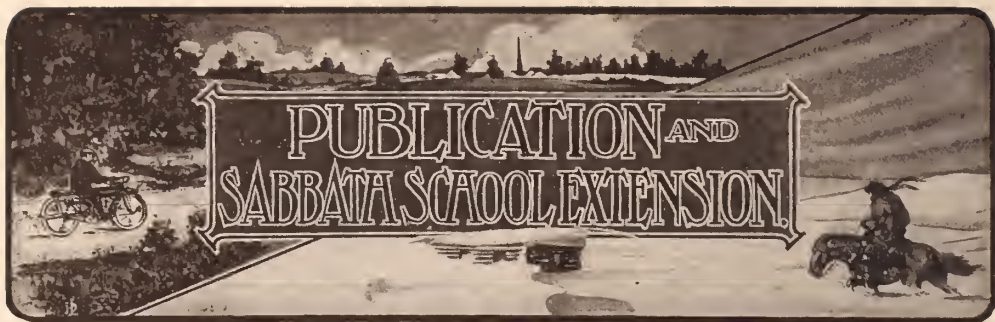
Rock Road Mission Sunday School. Ex-Gov. Tyler, Superintendent can be seen on the back line in center.

## AN OVERWORKED SURVEY.

MRS. R. D. CAMPBELL.

Our church work is all in Spanish, and few of our people can read English. After my SURVEY is read at home it goes first to a negro family and then to a Mexican family where English is understood.

*Beeville, Texas.*



Branch Department at  
Texarkana.

PUBLISHING HOUSE:  
8-12 North Sixth Street, Richmond, Va.

### A MAN AND HIS WORK.

**W**E WANT to introduce to our readers by the accompanying photograph a very modest, but exceedingly important, functionary of the Committee of Publication.

He is Mr. Irvin Lipscomb, the Cashier.

His name does not appear on any of the literature, and his picture has not been previously published, but there is no part of the great volume of business transacted by the Publication and Sunday School Extension department of our church which does not rest very vitally upon his faithfulness and expert efficiency.

For twelve years Mr. Lipscomb has been the dependable right hand of our secretary and treasurer, Mr. R. E. Magill. As an expert accountant, accurate and painstaking to the last degree, he has had immediate charge of the financial department during this period of unprecedented growth of the Committee's business. Handling daily a tremendous volume of financial mail, including receipts and disbursements ranging in amount from a few cents each to thousands of dollars, carrying in the day to day routine a great mass of detail with hundreds of small and large financial engagements which must be met with promptness and precision, and throughout it all, with the utmost patience and courtesy, this gentleman has by the satisfactory performance of his work been no mean

factor in the building up of the Committee's enlarged usefulness and service.

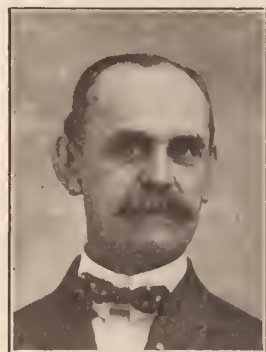
The writer has served out on the field as a Sunday School missionary, depending upon the Publication Committee for a part of his salary. Never once did the monthly check from Richmond fail to

arrive on time. The same testimony would doubtless be given by the other many field workers, as well as salaried officials of the committee, and how gratifying it is

to receive regularly one's monthly pay and know to a practical certainty it can be depended upon would be difficult to over state.

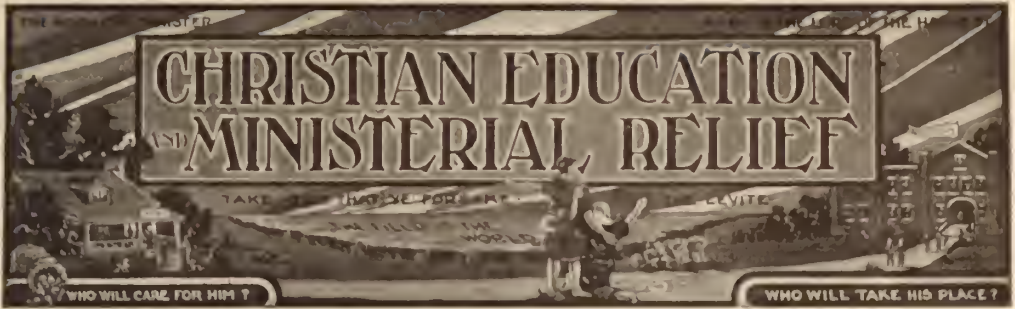
No slipshod, loose-jointed man could hold this difficult and exacting position satisfactorily. No man without the milk of human kindness and the training of a Christian gentleman could be a master of its manifold duties day by day without giving offense.

Mr. Lipscomb measures up to his task.



Mr. Irving Lipscomb.





Address All Communications Relating to  
This Department to  
REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## A MODERN MOVEMENT.

DR. GEORGE C. WILDING.

**T**HIS is an age of vast enterprises. Nothing appals the American courage and devotion. And the best and highest type of manhood the world has ever known is being developed in our day. Never was the feeling of brotherhood warmer or stronger.

A keen sense of obligation for favors bestowed and blessings received is one of the finest and surest tests of character. Who has done more for us than these blessed men of God—His prophets—whose teachings turned our youthful feet into paths of righteousness and truth?

The claim of the old preachers—our enfeebled veterans—upon the heart and purse of the church is a just and powerful one, and cannot be lightly set aside. All honorable men and women feel it; tenderly and frankly admit it. There is no honorable course open to our church but to practically and bravely meet it.

The old age pension idea is growing rapidly in most of the Christian nations, and it commends itself to all right thinking people. In our own country it is making rapid advancement. Our nation makes generous provisions for its old soldiers and sailors. The cities care for their policemen, firemen and other servants, and the

States are coming to the idea of a pension for their faithful school-teachers. Of late years a number of the great corporations are devising pension plans and funds for their aged and retired workmen. In all the list of burden bearers no public servant more richly deserves a generous old age pension than the white-haired ministers of Jesus Christ.

In most of our commercial callings men take up their life work at about sixteen years of age. The preacher of the Gospel cannot begin his great work till he is ten years older than that. His training for his high vocation holds him back during these important years. Thus the business man has ten years' start of the minister and is getting well started in life when he is just beginning.

The requirements of the church are such that the preacher is compelled to pursue a lengthy, laborious and expensive course of study to qualify him for his life mission. Most of our pastors are in school continuously from twelve to eighteen years, the last seven years spent in college and seminary being generally at their own expense.

Nearly all of them are compelled to borrow what they lack, and most of them go to their first church in debt for their education and books.

The first ten years in the ministry will require them to spend from \$500 to \$1,000 more in building up an adequate and suitable library to equip them broadly for their work. An expensive chest of tools is this. During this ten years they are likely to be serving feeble churches that are not at all able to pay comfortable salaries, and these young preachers are in the pastorate from twelve to fifteen years before they are able to cancel the notes given to help them through school.

By this time they are fully forty years old and have about them a growing family to be cared for. The congregation feels that the preacher's family must be as well dressed as the families of the chief men of the little

flock. The minister's children must be well educated. What church wants ignorant, boorish children about their parsonage? Out of the pitifully meagre salary these promising children must be educated.

In most of our country and village churches the preacher entertains the larger proportion of the special guests of the church. It all costs, and the pastor foots the bill out of his slender purse.

In many of our churches the minister is virtually the overseer of the poor for the community. More cases of need are investigated, and more genuine poverty is relieved by him than by other agencies, and to a great degree out of his own purse.

### KING COLLEGE, BRISTOL, TENN.



Rev. Tilden Scherer, President.

The King College investment is not in buildings and grounds, but in the lives of an unusually large proportion of men of surpassing ability in the various walks, but especially in the ministry of the Gospel of Jesus Christ.

Founded in 1867 by a Presbyterian minister, Rev. James King, D. D., for the expressed purpose of "giving to worthy young men of the mountains of East Tennessee and Southwest Virginia the benefits of a classical education, especially those who are preparing to preach the Gospel." King College has ever adhered to the high purpose of her founder, as is evidenced by the fact that more than 60 per cent of her graduates have entered the ministry.

For forty years the institution had only one old building, yet during that

period rendered a service to the church out of all proportion to the investment in men and money. As one prominent minister in the Southern Presbyterian Church has recently said, "King College has rendered more practical assistance for the money invested than any institution of my acquaintance."

The following resolution of the General Assembly of 1912 shows the esteem in which the college is held by the Church at large:

"The General Assembly of the Presbyterian Church in the United States, in session at Bristol, Tenn., impressed with the strategic location of King College, and with its potential importance in the centre of a rapidly developing section and among people from whom have come some of our most useful leaders and, profoundly grateful for the immense contribution this college has already made to our church, would record its appreciation of the institution and commend it most heartily and earnestly to the sympathies, prayers and benefactions of the Church at large and of all people who are interested in Christian education."



Alumni Building. Erected in 1912 by the loyal Alumni and former Students. The corner stone was laid during the General Assembly of 1912 by Dr. Clyde, the Moderator, a King College Graduate.

King College Dormitory. The original building was erected long before the war between the States. It has been several times remodeled and enlarged.

Caldwell-Tadlock Memorial Hall. Erected in 1908 in memory of Rev. George A. Caldwell, D. D., and Rev. J. D. Tadlock, D. D., who was for many years president of the institution.

## THE ADEQUATE SUPPORT OF THE MINISTER.

PROF. C. G. CROOKS.

THERE are few subjects of more vital importance to the Church as a whole and to the individual congregations than the *adequate* financial support of the minister, and few receive less careful and intelligent consideration. No other single human factor in the Church's growth and discharge of its functions is so important, so indispensable as the minister. The prime condition of aggressive, victorious prosecution of its work by any church is the pastor, living among his people, teaching, organizing, inspiring and leading them in their work, as well as in their worship. It is he who must lead, and who does lead. As he is leader, it becomes the duty of every congregation to consider intelligently and prayerfully what its part is in supplying the conditions of maximum efficiency on the part of the leader. This will bring any church squarely up against the question of the adequate financial support of its pastor. We hear a great deal in these days about a "living wage." What is a living wage? One that just suffices to keep soul and body together—to supply the bare necessities of life? Is not a living wage such a wage as will maintain the

worker at something like the point of maximum efficiency in his work? The denomination and the local church should aim at a *working* salary for the minister. A working salary is simply such a salary as makes maximum efficiency possible. Nothing short of the nearest possible approach to such a salary is either sufficient or just. On mere business principles this seems unquestionable. If the church has a definite and imperative task and pastoral leadership, is the prime human element in fitting it to perform that task, does it not follow that the pastor must be so circumstanced as to be able to give himself unreservedly to his work, and to achieve the very best results of which he is capable? This is not commercializing the work of the minister. No one asks for him, nor does he ask for himself, ease and luxury. What the worthy minister wants, and what we should give him, is freedom for the best there is in him of constructive effort.

Now this condition of most efficient leadership is just what a very large number of our churches are failing to supply. We are much inclined to expect the minister to make bricks with-



out straw. We have no idea of undertaking any such job ourselves, but we demand that he shall. Not only must he and his family be as well dressed and live on much the same scale as others of larger means, but there is a volume of meaning wrapped up in the phrase "given to hospitality" in its application to the minister. With all of these demands upon a slender income, he can scarcely be "free from worldly cares" when he is constrained to be free from "worldly avocations." No man can do his best in the ministry when he is daily facing the problem of making ends meet. But this is by no means the whole case. Anxiety as to present financial obligations and future needs is not the only crippling effect of an inadequate salary. A successful minister must be a growing man, and a growing man's preparation for his work is never finished. For growth he must have books and periodicals and a run now and then into a larger world than his own parish. These things are the very breath, not only of his intellectual life, but in a very true sense of his spiritual life as well. Without them how can he keep pace with an achieving age and keep his varied ministrations fresh and inspiring, or his message vital and compelling?

Who is the chief loser by this mistaken policy of economy in the minister's salary? Beyond all question it is the church, which shears itself of its strength in thus cramping and hampering its leader. The perplexed and crippled minister loses much, but the church that cripples him loses more.

This condition of affairs is very often due to failure on the part of the church to give any intelligent consideration to the question of the minister's salary. In a recent conference at Montreal an instance was cited of an elder who felt that his pastor's salary of \$800 was ample until his wife chanced to keep an account of their family expenses for a year. The elder's family numbered the same as the pastor's

and lived very simply. Still the year's expenses reached \$1,500. That elder was wiser because of his good wife's experiment in bookkeeping.

The need of prompt and radical action seems clear. Who shall take it? Whose duty is it to see that our ministers receive salaries sufficient to enable them to render to the full the service the church is constantly demanding of them? Here is a job big enough and worthy enough to claim the attention and enlist the efforts of the men of our church who are deeply interested in her transcendently important work, who are really convinced that the most important single human factor in the doing of that work is the pastor, and who realize that nothing less than what we have defined as a working salary is either just or sensible. Let us not cease demanding efficiency of our ministers, but let us end this indefensible practice of failing to provide the conditions of efficiency.

All of this has a most important bearing upon the number and the quality of candidates for the ministry. There is great need of more men. The need of the very best men is as great as the need of more of them. The most persuasive call that can come to young men of fine ability and worthy ambition is the call of opportunity for large achievement. They wish to match their strength against a task that is big enough and hard enough to challenge and tax the best that is in them, and all that is in them, of power to compass large and worthwhile results. The ministry, when rightly conceived and adequately backed by the church, offers just such opportunity and task. When the church is ready to supply the conditions of large service and fine achievement in the form of adequate financial support, she can appeal with confidence to the finest of her sons to give themselves in larger numbers to the Gospel ministry, for then will she make it possible for them to give

themselves with abandon to the finest of all services—the working of the spirit of Jesus Christ into the warp and woof of men's lives and into the very texture of society. When we are readiest to back our prayers with generous support, we can pray with most fervor and best effect to "the Lord of the harvest that He thrust forth laborers into His harvest."

The Dutch Reformed Church of South Africa has had comparatively little difficulty in securing an ample supply of the best young men for its ministry. It has also worked out a plan for paying fairly adequate salaries to its ministers. Who can fail to see a causal connection between these two facts?

*Danville, Ky.*

### SUPERANNUATED IN B. C. 1000

THE title to Psalm 71, as it appears in the American Revision, reads, "Prayer of an Old Man for Deliverance."

The Psalm photographs the Hopes and Fears, the Faith and Prayers of a Veteran Preacher. The tone is plaintive, yet trustful; but the Psalm ends in gladness, and expresses in mingled prayers and thanksgiving the pathetic history of blended joy and sorrow throughout an anxious, patient and finally triumphant life:

"In thee O Jehovah, do I take refuge;  
Let me never be put to shame  
Deliver me in Thy righteousness, and  
rescue me:  
Bow down Thy ear unto me and save  
me.

"For thou art my hope, O Lord, Je-  
hovah:  
Thou art my trust from my youth;  
Cast me not off in my old age;  
Forsake me not when my strength  
faileth."

He then becomes jealous for the good name of Jehovah, because the world was saying that God had been unfaithful to him.

"For mine enemies speak concerning  
me,  
Saying, 'God hath forsaken him.'"

So the old preacher gives his "ex-  
perience":

"My mouth shall tell of Thy righteous-  
ness  
And Thy salvation all the day;  
I will come with the mighty acts of  
the Lord Jehovah;  
I will make mention of Thy righteous-  
ness, even of Thine only.

"O God, Thou hast taught me from my  
youth;  
And hitherto have I declared Thy  
wondrous works.  
Yea, even when I am old and gray-  
headed,  
O God, forsake me not."

It was this Psalm that inspired the hymn, "The Aged Ministers' Prayer," which can be secured from the Louis-  
ville office:

"Forsake me not when I am old;  
The daylight wanes, my work is  
done;  
My feet draw near the streets of  
gold;  
I wait the setting of the sun.

"Forsake thee not when thou art old!  
Thy Father hears thy trustful  
prayer;  
His arms of love shall thee enfold;  
His hands thy table shall prepare."

VETERAN PREACHER.

*March, 1911.*

## YOU AND YOUR PREACHER.

(Continued.)

GEORGE CHRISTOPHER.

EVERY day we receive newspaper clippings of things that are said about the poorly paid preacher. Here are some of them.

41. A layman in defence of the small salary to his pastor said: "You are not working for money; you are working for souls." "True," replied the minister, "I am working for souls, but I can't eat'm, and if I could, it would take a dozen the size of yours to make a good meal."

42. You cannot expect the world to think more of your preacher than you do, and, judging by the salary you pay him, you do not think very highly of him.

43. One of the signs of weakness in the church is the low estimate it places

on the value of its preacher.

44. The world is apt to think you are insincere, impecunious or mean when you extol the ability of your preacher, and they know the salary you pay.

45. I know a business firm that would pay \$10,000 a year to a certain Presbyterian minister, whose present salary does not enable him to dress well enough to satisfy the people.

46. The world does sometimes recognize a preacher's ability better than the church.

47. You criticize your preacher because he does not know anything about business; if he had spent as much time training for business as he did for the pulpit, he would earn twice the salary.

## HAVE YOU THOUGHT AND ACTED ON THIS?

"But whoso hath this world's good, and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him." 1 John 3:17.

Do you realize that there are aged and enfeebled ministers, who have broken down in the service of Christ and our church, refined, patient, godly men, who are inadequately supplied with life's necessities, or wholly unprovided for now, *today*, at this present time: while thousands of dollars are being given by Presbyterians to objects very remotely related to the Kingdom of God, or to charities which are often unappreciated and accomplish little good. Some one has said, "This is a perversion of the Christian idea. It is the Church neglecting to practice

among her own the gospel she preaches."

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

The little assistance which the church gives through her Committee of Ministerial Relief brings more of cheer and sunshine into these darkened homes than you can imagine. The gratitude of the beneficiaries is unbounded. They say: "We are constantly remembering at the Throne of Grace those who have made this help possible." Have you a place in these prayers?

"For God is not unrighteous to forget your work and labor of love which ye have shewed towards his name, in that we have ministered to the saints, and do minister." Heb. 6:10.





MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR Corner Peachtree and Tenth Streets,  
Atlanta, Ga.

### OUR NEW HOME.

**I**T WILL be a great pleasure to the women of the church to learn that the auxiliary office has been moved to a more central location, and that the active, progressive Presbyterian city of Atlanta was chosen by the supervisory committee as the permanent home of the auxiliary. This decision was reached after careful consideration of the claims of other cities which desired the office, and was influenced, not only by the geographical location, Presbyterian strength and accessibility to the offices of the executive committees, but also by the generous offer of \$8,504 for office facilities from the women's societies of Atlanta.

Through the cordial and active co-operation of Mrs. Archibald Davis, chairman of the council, and members of the Home Mission Committee, delightful rooms have been secured at the corner of Peachtree and Tenth Streets. Outside of the business district, easy of access by street car, the offices are ideally located, both for comfort and efficiency. A cordial invitation to visit the new home is extended to all our visiting friends, and it is earnestly hoped that because of closer proximity to the field a stronger bond of usefulness may be established between the missionary women of the church and the department which was organized to assist them to larger usefulness.

### THE YEAR'S WORK FOR OUR SOCIETIES.

The year 1914-15 should be one of great rejoicing, since this year marks the first inter-denominational united missionary campaign for both Home and Foreign Missions. One common theme has been adopted, "The Social Force of Christian Missions." One united slogan rings out, "Christ for Every Life and All of Life."

Seasons of united study, prayer and giving for both Home and Foreign Missions are outstanding features of the united campaign for this year.

These especial observances should be planned when leaders are outlining the year's work for the societies. Failure to thus plan has often made it impossible for societies to join in special seasons, in addition to an already prepared heavy program. Hence, all will be glad to know thus early

just what plans are to be presented to them during the remainder of the church year.

*Home Mission Week* is appointed for November 15-22. Mission study classes for this department should be organized early in October, in order that the weekly meetings may culminate in a rally during this week. Programs will be furnished, assigning daily subjects of prayer, and an attractive outline will be prepared for a special meeting of the society that week. "In Red Man's Land," a study of the Indian, is the book recommended for this year. Societies which have not studied "The New America" are urged to begin that fascinating study of the immigrant at once.

An especial "over and above" gift is being asked for the greatly needed equipment of the Cuban Mission at Tampa, the Mexi-



Miss Jordena Flournoy, of Monroe, La.: President of the Louisiana Synodical.

The remarkable advance in missionary work of the women of Louisiana is due in large measure to the faithful, consecrated and intelligent efforts of the Synodical President. The excellent program prepared for Woman's Work at the Louisiana School of Missions was also the work of Miss Flournoy.

can Mission at El Paso and for Durant College, Okla. Surely no one will study the needs of the Indian and the immigrant without wishing to aid our church in reaching them with the Gospel.

*Foreign Mission Week* will be in February. "The Child in the Midst," the Foreign Mission text-book for the year, is an interesting study of child life in non-Christian lands. Study classes should be organized the first week in January, in order that this study may climax in a special meeting during Foreign Mission Week. Attractive programs, literature, etc., will be prepared by the auxiliary for the societies in time for this celebration.

The above study books may be secured at 35 cents each from the Publication Committee in Richmond, Va. Excellent helps for teaching these books can be secured at 10 cents each. Programs, suggestions and spe-

cial literature will be furnished by the auxiliary on request.

*Day of Prayer for Colleges.* The last week in February is especially set apart for definite prayer for the youth in our schools and colleges. Every society should have during that week at least one meeting for prayer and study of this important subject. Attractive programs will be prepared and sent out from this office.

*Survey Week.* Our aim: "A SURVEY in Every Home."

The second week in March will see throughout the auxiliary a united canvass for subscribers to the SURVEY. Secretaries of literature will do well to prepare for this and see that they receive early in the New Year the helps and plans prepared for them.

*Program Helps.* Chairmen of program committees will be glad to know of the helps which are placed at their disposal by the auxiliary.

Several Foreign Mission programs of unusual merit may be had, accompanied by necessary leaflets. These are listed at 2 cents each. Home Mission programs, interesting and spicy, are available for the seven divisions of work in the home land. Four different programs on Christian Education and Ministerial Relief, with the accompanying leaflets, may be secured on request.

Two programs on Sabbath School Extension are at your service. A "Year Book," costing 5 cents each, contains twelve programs, including all the causes of the church, as well as many valuable suggestions on the general work of the society.

*For Juniors.* A set of Foreign Mission programs for juniors, which bring out some attractive features for the little ones, cost 16 cents per set, including leaflets.

Junior Home Mission program will be available by October 1st.

In addition to these especial helps, the secretary of literature may have helps on mission study, "How to Use the SURVEY," "The Literature Table," and other phases of her immediate work.

An outline of the duty of each of the secretaries of the causes, as well as a constitution and other excellent helps, are furnished free. No detail of our society work is unimportant, and it is the duty, as well as the pleasure, of the auxiliary office to aid at all times. Write us your problems and let us try to solve them.

## A MISSION STUDY CLASS IN A RURAL SUNDAY SCHOOL.

(A mission study class is not often an adjunct of a Sunday school, but the Union Sunday School at the Van Cleve Schoolhouse, near Hopkinsville, Ky., has an unusually successful mission study class with some in-

dividual features. The story of this Sunday school and the class will not only prove interesting, but may, perhaps, inspire some leader to do likewise.

The following account is from a letter

written by Mrs. Ila Earl Fowler, the leader of the study class and its moving spirit):

"The way was prepared for our class by definite missionary teaching in our Union Sunday School. This school, although three miles from town, has an attendance of from thirty to eighty-six. A few years ago its literature was furnished by a town church. It has now become not only self-supporting, but has just sent \$36 to the hospital at Nanking, China, for the maintenance of a bed, and has just pledged the same amount yearly to this cause.

Our mission study class meets on Friday nights after prayer meeting (also a union service). We meet at 7:15, hold prayer meeting forty-five minutes and the mission study class forty-five minutes, and, with good pike roads, most of us are home at 9 o'clock. This is important in a farming community. Our book is Sherwood Eddy's "Akawened India." Our plan of work is based on the seeming needs of the class, the personnel of which is such that cut and dried methods would not suffice. We have proven that it is not necessary to have a class of all one age or station, or even of congenial pursuits. Our class has an enrollment of thirty-five including nearly all members over twelve years of each family represented. We have one senior high school girl, four sophomores, five college graduates and several others who have read and thought. In addition to these, there are the younger children who are in the grades and others who can scarcely read. It is apparent at a glance that we cannot "ask questions around" nor assign paragraphs, though we tried this latter plan, and I am afraid lost one member by doing so, since he was embarrassed by being called on.

The teacher uses partly the lecture method, bringing in outside information. For instance, the interesting article on India in the Geographical Magazine. Some clippings are read, which we assign over the 'phone, giving certain objects to certain people.

The presence of the school children gives an opportunity to call on them for outside work. Some paragraphs are read and comments asked for, always trying to vary the program. The high school students were asked to tell how the English people first came into the church; how the Romans under Constantine, etc.; the Day of Pentecost also. We believe that all the education that each person has had the opportunity of acquiring belongs to the whole community, and that those who have had exceptional opportunities are failing to live up to their responsibilities unless they impart what they have received. We miss one of the greatest helps by having a poor black-

board, poorly placed and oil lamps, so that we cannot have blackboard outlines.

In reviewing, we try to make sure that all understand the central ideas and the meaning of certain words; for instance, "caste," "Buddha," "Hindoo," "Mahomedan," "mass movement," etc., so that if any of those who are now poorly informed hear a lecture or talk later they can at least follow the meaning.

We have had a returned Indian missionary to speak to us at Sunday school once, and he is coming again. As he had spent seven years itinerating in India, he visualized the country and people for every one.

Should you drop into one of our classes, you might say, "Oh, nothing wonderful about this"—for, frankly, sometimes the lesson drags; those who should be are not always well prepared, and other disadvantages accrue, but those who are familiar with the difficulties of such work know that it does mean something to get people of diverse ages, habits of thought, etc., all interested even a little in missions.

To do this kind of work takes more than one person. We have several people who are really consecrated and willing to do anything to further Christ's kingdom, and that is the real secret of the success that has been aroused. It is also best for the leader not to have the organization of the class—give some one else this responsibility.

In the past two years fourteen converts have gone from our little country Sunday School to the various churches in town—four of them to a church which has not helped any in the work.

Perhaps you may be interested to know of some other features of the work carried on in our little country schoolhouse. Our prayer meeting is held on the order of a Young People's Society, though sometimes we have older ones present, and then we have a regular "Testimony meeting," as one of our boys phrased it.

Our Sunday School necessarily meets in the afternoon, since we all go to town to church in the morning. Personally, we felt it was a sort of sacrifice at first to give up our Sunday afternoons, to say nothing of the effort in getting ourselves and our six children ready again after our two sessions in town. But our two older children are now in the "teen" age, and we have all unknowingly solved what would have been a great problem—their Sunday afternoons. Of course, we have other Sunday School organizations—our annual Sunday School picnic and our Christmas tree. These have an attendance of 150 more, attracting many that we have not been able to reach in our spiritual work. I am full of enthusiasm for all such work.



## MISSION STUDY IN WOMEN'S ORGANIZED BIBLE CLASS.

MRS. R. D. CRUSOE.

TO MAINTAIN an interest in mission study in a large Bible class, composed mostly of business women, is not the problem it may appear. However, this interest is not spontaneous, but requires time for development, and can be fostered best by the leader who values variety in conducting the study classes from year to year. Through six years the Young Women's Bible Class of Central Church, Atlanta, has taken a short course in mission study. In forming the first class, it developed that not more than half the members evinced a desire to study foreign missions, but, as usual, the business women were more interested in the home field—the appeals of the ignorant and needy about them. So the leader selected "Home Missions" for the first course of study, stressing city mission work. Soon after this mission study course was completed a week of self-denial was observed, and the offerings were used for a scholarship for a mountain girl. The next year "India" was selected, and this course made just as educational as possible. Again the week of self-denial for missions followed, this time the offering going to foreign missions. The succeeding years other countries

were studied, and this year the "New Era in Asia" was the text-book. The class began somewhat later than usual in the spring, so the chapters were condensed into a five weeks' course. No hour for meeting during the week seems suitable for both housekeepers and business girls, so the class meets Sabbath morning at 9 o'clock for a lesson of nearly an hour, extending through the opening exercises of the Sabbath School, and this has proven an ideal time for this class. There is no aim for thoroughness or exhaustive study of any topic, but the study awakens interest and yields some instruction. The Sabbath School class has an enrollment of 150, and the total attendance in the mission study class for the five Sabbath mornings was 232. Many of the members did good study, while others came to listen who did not have time for much study. Many of the members of this mission study class lived several miles from the church; some were in boarding-houses, where late breakfasts were served; some were housekeepers, but all were glad to make the opportunity to come for five or six Sabbaths.

## HOW TO GET MISSIONARY BOOKS READ.

MISS EVA CAVERS.

THE first step in getting missionary books read is to *get* the books. We all know that there are times in the lives of even the busiest women when we have a few minutes to read; perhaps we have not time to go up town and buy a book, or even time to run to the next door neighbor to borrow one, but if we have it in the house, we can sit down and read for a little while. So I say, *get* the books.

The plan we tried in our Missionary Society was this; at that time we had no Sunday School library, so each lady in the society contributed the price of a book, and the secretary ordered them.

When the books came each lady selected the one which she preferred. When each had read her own book, they were exchanged, and later when the Sunday School decided to purchase a library, these books were donated to form the foundation.

The second step is to *read* the books, as getting them is only a preliminary step.

Cultivate the taste for missionary literature. While you are reading the books get acquainted with the author, find out who he is and what his work is.

Most of our missionary books are written either by missionaries on the field, or by those who are in some way connected with the work. Very few people write missionary books as they do other books, simply for a livelihood.

The third step I would suggest is, *talk* the books.

In our town we have a book club, and it is a proven fact that you cannot engage in conversation with its members, either in their homes or at social gatherings, for half an hour, without hearing such expressions as "Have you read such and such a book?" "Well it is splendid, read it by all means." "Who wrote it?" "Why the author of that popular book last year."

Perhaps one lady says, "We were cleaning house the week it came to us, and I didn't have a chance to read it." "Oh well, you can get it when the club closes, and it certainly is worth reading." Now, if we were only as enthusiastic in recommending the missionary books we read, they perhaps would become as popular as the books of the day, and not only would they give us a broader

vision of the world, but they would stimulate our spiritual life.

Then there is the contest plan, not a two-sided contest, but an individual contest. Some time ago, the Missionary Committee of our Christian Endeavor made a special effort to get missionary books read.

Each week they made a report, and at the end of a month forty-two books had been read, not forty-two different books, for the same book was read by different people. Some read five or six, some two or three and

some only one. So it really helped the whole society.

Another way is to ask different members to review certain books and report on them at the next meeting.

These are some methods which have been successfully tried in our church and it is hoped that some other society may profit by them.

Round Table talk given at Lafayette Presbyterial.

California, Mo.

## PRACTICAL METHODS FOR THE SECRETARY OF LITERATURE.

MARY WALLACE KIRK.

Without a convincing knowledge of the purpose and need of the missionary enterprise an effective organization cannot be maintained. To render efficient service missionary education is essential. The Secretary of Literature is a requisite factor in this campaign and should grasp the importance of the office. The Woman's Auxiliary providing for uniform secretaries in the Synodical, the Presbyterial, and the Local Society is well equipped for this undertaking.

### THE PROBLEM IS TWO-FOLD.

To maintain the interest of already informed women regarding missions.

To arouse the interest of those uninformed regarding missions.

### PRACTICAL SUGGESTIONS.

A good purpose for the Presbyterial Secretary of Literature—

(1) To know her constituency.

(2) To educate her constituency.

(3) To educate herself upon best literature and methods of work.

*To know her constituency.* A copy of the minutes of Presbytery show a list of the churches and names of pastors, and the Secretary of the Presbyterial will furnish a list of affiliated societies with names of presidents. A comparison of these lists will give the number of churches having active societies and the churches in which there is no record of a missionary organization. Letters should be sent to the pastors of churches of the latter class asking if a society exists in their church, and if so to give name of president. To the presidents of the active societies letters of inquiry should also be written, questions similar to the following being used:

(1) Has your society a Local Secretary of Literature? If so, give name and address.

(2) Number of members in your society.

(3) Number of subscribers to The Missionary Survey.

(4) Number of members with Prayer Calendars.

(5) Is there a Mission Study class in your society?

(6) Do you prepare Year Books or use the Monthly Programmes furnished by the Committees?

This information can be the basis for the educational campaign and for further investigation.

*To educate her constituency.* Through the Local Secretary of Literature and through the Literature Exhibits at Presbyterials.

*As to the Local Secretary.* In the absence of a "Manual for Officers and Secretaries" it devolves upon the Presbyterial Secretary of Literature to acquaint the Local Secretary with her duties and to gain her co-operation.

### OUTLINE OF DUTIES.

(1) To place The Missionary Survey in every family in the church.

(2) To place Prayer Calendars with every member of the society.

(3) To organize Mission Study classes.

(4) To promote Missionary Reading circles.

(5) To provide a programme for one monthly meeting devoted to the discussion of missionary literature.

(6) To provide for a review of The Missionary Survey at the monthly meetings.

(7) To supply the Secretaries of the "Four Causes" with needed literature.

(8) To place books or groups of leaflets in the hands of individual members and intelligently recommend them.

Originality and ingenuity in adapting and devising plans should be urged.

*As to literature exhibits at Presbyterials.* The Exhibit Posters prepared by both Home and Foreign Mission Committees are most attractive. They give a comprehensive idea of the scope of our mission work and can be effectively used at these meetings.

Quantities of free literature will be sent

by the Committees on application. This should be personally distributed among the delegates at the beginning and close of the sessions.

The table of "For Sale" literature is most important. Great care and study must be exercised in making selections of books and leaflets.

The exhibit must be received in time to become familiar with the contents. An enthusiastic and intelligent recommendation will go far in making sales.

The exhibit must be arranged in a conspicuous and convenient place.

Take advantage of the place assigned on the programme—

To state the contents of the exhibit.

To recommend particular books.

To point out the necessity for missionary education.

*To educate self upon best literature and methods.* Delegates at a Presbyterial desire information and they come in a receptive mood. Preparation is necessary to make the most of this opportunity, and it is here the Secretary feels most keenly her ignorance. She is confronted with such questions as the following:

"I want to take my fourteen-year-old boy a book. Do you think he would like any of these?"

"I feel like I ought to organize the young girls of our church but they are not one bit interested. How must I begin? Would you suggest a Mission Study class? What book would be best to use?"

"I want some stories that will interest a primary class in Sunday School, have you any that would do?"

"Our women will not study, haven't you some books they could just read?"

There are books which the fourteen-year-old boy will find as interesting as any he has read. Stories have been written about children in foreign lands and of our exceptional people at home. The interest of girls has been aroused, and organizations effected in which they have done splendid work. And there are books which are delightful "just to read" and not "study"—but where are they? It is for the Secretary of Literature to find out, that she may supply the desired information. It is true she cannot buy all the desirable missionary books, nor is it often that a well-equipped library is accessible, but the purchase of one book a month, carefully selected and as carefully read, is a good plan to adopt. It is well to classify all books read, and a short sketch of the contents of each will be found useful for reference.

#### SUGGESTED CLASSIFICATION.

- (1) Missionary history.
- (2) Missionary biography.
- (3) Missionary fiction.
- (4) Mission study.

#### A WORD FOR THE LOCAL SECRETARY.

It matters not in the end what plans and methods have been devised unless the Local Secretary carries them out. The burden of the responsibility as to the final results falls upon her. She can give the personal touch and see the fruits of her labors. Above all things she should welcome and adapt suggestions and co-operate with the Presbyterial Secretary.

May the Secretaries of Literature lay hold of their opportunities, and hasten the day of greater efficiency among women because they have been educated that they might serve.

## HOW WE CONDUCTED OUR STUDY CLASS.

MRS. W. BRISTOW GRAY.

When the subject of a Mission Study Class was first introduced to our society several years ago, the entire membership declared it an impossibility, and one saw that the time was not ripe for results. Some members objected because they were too old to study and others because they had so much church work to do already.

After continued and tactful information along this line the subject was again introduced at the annual Praise Service and a class organized with sixteen members.

We hear so much about Mission Study classes depending upon the personality of a leader. Perhaps the organization and perpetuation of a class does depend upon the power behind the throne, but *this* class was blessed with a superabundance of leaders. That is there were several people who were

equally capable of teaching the class, but no one more so than the others. So we decided to let all who would take turn about teaching, and half of the class acted as teachers that first year.

As the class continued the teaching fell upon a few more adapted to this kind of work and thus the class developed its own leader. Questions are usually distributed before hand, so none fear of being taken unawares.

We meet at the manse around the dining room table, or perhaps with a member who especially invites us. The light refreshments add much to the sociability and increase the informality.

Now we feel that the Mission Study class is one of the liveliest and most enjoyable things in the church.





## THE BIGGEST LIAR IN KOREA.

L. T. NEWLAND.

**T**HERE once lived in Korea a very wicked man that had a beautiful daughter and when the time came for her to get married he advertised that he would marry her to the man that could tell the biggest lies. This of course did not get her many suitors but at last a man came who said he could tell the biggest lies in Korea and after giving the old man a few samples he consented to the marriage. As the young man had nothing of his own he came to live with his father-in-law and for a while all went well though the father did not think the boy quite lived up to his reputation.

One day the father and son went up on the mountain side to cut wood and as it was a long way they took their dinner. Along about ten o'clock the boy got hungry and told the father it was time to eat. "No, said the old man, its not any where near time to eat, you are just lazy and want to get out of work." "Well I know it is time to eat, said the boy, and I am going to stop for dinner." "All right," replied the father, "You can eat but I am going to wait until dinner time, and mind you, don't you eat my rice." So the boy went off and because he was greedy he ate it all. Then he had to think up a plan to get out of a scolding so he resolved to show his father how big a story he could tell. He ran home as fast as he could and bursting into his mother's

room he cried out, "Mother, mother, while father was cutting a tree it fell on him and killed him and I have run all the way to tell you." "O, what shall I do," said the old lady, "My husband is dead, O woe, O woe." She ran as fast as she could, but the boy knew a shorter way and got to his father-in-law first and cried out, "O father, I ran home on a little business and I found the house burned down with your wife and mine in it." "O woe," said the old man, "What shall I do, what shall I do?" and he ran down the hill as fast as he could. About half-way down he met his wife coming up. "Here, what do you mean coming up hill, I thought you were at home dead," said he. "Why are you running down hill when you ought to be under a tree dead," said she. Just then the boy came up and they both turned on him and screamed, "What do you mean by telling such lies you ungrateful brute."



Korean Coffins.

"Why," said the boy, "I am supposed to be the biggest liar in Korea, and I am just living up to my reputation." "Well, see that you tell nothing but the truth hereafter," they said. "All right," said the boy.

A few days later the father sent him to market to sell a cow that looked mighty good, but was a bad kicker and got sick very easily. As he was going along he met a couple of men and one of them said, "My, what a fine cow. I was just going to buy one at market, but if this man will take \$40 I will buy this one." "You'd better not," said the young man, "She looks all right but she kicks and is sick almost all the time." "That being the case, I'll not buy," said the man. So the son-in-law went on to market and all that day, whenever any one wanted to buy he would warn them away. That night when he went back his father asked him why he had not sold the cow. "Why," said the boy, "You said to always tell the truth and

I had to tell what was the matter with the cow and nobody would buy after they knew she was a kicker." "You fool," said the old man, "If you can't do better than that, don't you say or do a thing." "All right," said the boy.

A few days later the family all went away and left this man to keep house. They had no sooner gone than the house caught fire and burned to the ground. At first the son-in-law started to save it but remembering his father's words he just stood and watched it burn. That night when the family came back they found the home in ruins. "You dolt," screamed the old man, "Why didn't you call somebody?" "Why, father, you told me not to do or say a thing, no matter what happened, and I was just minding you," said the boy. This was too much for the father so he got a stick and ran him out of the house and that was the last of the biggest liar in Korea.

## LITTLE BELL.

(As written by a little Indian girl in a Christian School.)

ONE morning Little Bell awoke bright and early and put on her clothing and ran into the kitchen, where her mother was getting breakfast and told her what she dreamt about.

After telling her dream, they ate breakfast, and Little Bell said to her mother: "Mamma, will you fix me a little lunch? I want to go out in the woods awhile this pleasant morning and take my dinner with me."

"Very well, my dear," said her mother, "I will fix it now, so that you may go."

Little Bell went trodding into the woods with her little basket on her little arm. She began to hear something overhead, and looked up and saw a little black bird in the tree.

She sat down on a large rock to watch it. She took her little basket from off her

arm and she looked up in the tree by the one the black bird was in and saw a little squirrel. The tree the little squirrel was in was a chestnut tree, and the squirrel began to drop nuts into her lap one by one.

Little Bell looked at her watch and it was 12 o'clock.

Little Bell invited the black bird and the squirrel to come down and eat dinner with her, so they did, and she divided her dinner with them. After eating, they went home, and Little Bell's mother met her at the gate and kissed her red lips.

That night she folded her palms and nelt down beside her bed and said her evening pray.

One of God's angles said Little Bell's bed should be safe from harm.

"Love deep and kind

Shall watch round and leave good gifts behind,

Little Bell, for thee."

I cannot withhold the word of praise that is due the splendid magazine (MISSIONARY SURVEY) coming each month. I read it from cover to cover, and await its arrival with delight.

*Meridian, Miss.*

Mrs. J. A. HANCOCK



## ON THE FRONTIER.

A TRUE INCIDENT.

LOUISE STUART ROE.

"Say, Hill, can you preach at our school-house

Next Sunday, morning and night?"

The speaker you'd know, as a man of  
The New Mexico plains, at first sight.

Roy Hill was the name of his hearer,  
Just starting his college career,  
Who spent his vacation in doing  
Home Mission work on the frontier.

"Why, yes, Mr. Smith, I'll be glad to,  
And Saturday night, if you like."  
And so 'twas agreed. But our worker  
Some trouble was destined to strike.

The constable tried to dissuade him;  
Said he, "Don't you know what they'll  
do?"

They always break up every meeting,  
And beat up the preacher some, too."

But Roy was determined to try it:  
A soul, perhaps, now was at stake.  
No matter how ill they might treat him,  
He'd go, for his dear Master's sake.

So Saturday afternoon found him  
Behind a most spirited team  
Of bronchos not thoroughly broken,  
And going their fastest, 'twould seem.

His garb did not mark him a "parson,"  
For ere he had gone very far,  
He donned some quite rough-looking cloth-  
ing,  
And gave his hat brim a deep scar.

In fact, he looked quite like a cowboy,  
As now he was nearing the pen  
Where yearlings and bronchos were gath-  
ered,  
And roping one, joined with the men.

He did not refer to his mission  
Till just as he started to go:

"Say, boys, will I see you at preaching?  
To-night at the schoolhouse, you know."

"At preaching? And who is the preacher?"  
'I am." And they all looked amazed,  
But promised to meet him that evening,  
And grinned as they after him gazed.

Friend Smith, who had asked him to come  
there,  
Declined to go with him that night.  
And yet, nothing fearing, our soldier  
Alone went his battle to fight.

Alone? Ah, I take back the statement,  
For ne'er did a servant of God  
Go thus on a mission of blessing;  
But beside him his great Captain trod.

The schoolhouse was empty, but near it  
A group of cowpunchers was seen;  
And from their side-glances and talking  
One guessed what their presence might  
mean.

The constable made his appearance,  
And tried to persuade Roy to go.  
"Right out the back way, you can make it,  
Then down through the draw; they won't  
know."

"No, we will have service," he answered,  
And stepped to the door. Then he said  
"Can any one give us some music?  
All right, all you boys come ahead!"

The little old battered-up organ  
Pealed forth in melodious strain  
As Bill, wearing leggings of leather and  
spurs,  
Played it with might and with main.

Close up to the organ they gathered,  
And sang as if fighting some foe;  
'Till finally Roy said they'd better  
Let him preach the sermon and go.



They sat and respectfully listened  
To him as he earnestly spoke.  
He asked them to come back on Sunday,  
And to tell all the rest of the folk.

And then, with a little more singing,  
The service was done for the night,  
With none having wrought any mischief  
And no one in such a bad plight.

The next day was just as successful,  
For a sermon that suited their need  
"Went home" e'er the Sabbath was ended—  
A day filled with sowing the seed.

Would you know the result of that message?  
Ah! one soul was rescued that night,  
As in his own "bunk" after service  
Roy helped him to get to the Light.

It is now, "Hello, preacher; how are you?"  
And always a hearty hand-shake,  
Whene'er to a ranch he has ridden,  
And helps them some bronchos to break.

Wherever he goes he is greeted  
As "one of the boys," and has won  
His way to the heart of the cowboy—  
But the story is only begun!

For far more than that, he is winning  
The cowboys, and many more, too,  
To Jesus, Who died to redeem them.  
Dear friend, is God calling to you?

Oh! many more workers are needed,  
Who, seeking a blessed career,  
Will join with Roy Hill in his conquest  
For souls on our far Western frontier,  
Lovington, N. M.

#### A LETTER TO JACK.

Dear Jack:

We are a little band of "Willing Workers" of New Hope Presbyterian church, Gaston, N. C. We have missions only twice a month.

We had a little Pig bank for last year, and when it was full we killed it and sent the money off to buy Testaments for the lit-

tle heathen children that did not know about Jesus.

We have a Rabbit bank for this year, and hope we will have more to send by October. Mrs. Burwell is our Leader, and she helps us so much in the Mission studies.

Good-by, Jack. Keep on climbing; we will try and help you up.

YOUR "WILLING WORKERS" FRIENDS.



'Rithmatic

This Drawing From the Durant College Annual, by One of the Girls, Shows the Indian Talent for Drawing.



Cyrus Loyala Timmons, Member of the Cradle Roll, and the Youngest Contributor to the Beal Heights Church, Lawton, Oklahoma.

WESTERN GLEAMS.

HOW TO HELP.

To have willing feet,  
A smile that is sweet,  
A kind, pleasant word  
For all that you meet—  
That's what it is to be helpful.

In a mild, gentle way  
To help through the day,  
To make some one happy  
In work or in play—  
That's what it is to be helpful.  
—Selected.

1. *Hymn*—"Joy to the World."
2. *Prayer*—Of thanks that our God accepts the service of little children, and that we may gladly do His bidding.
3. *Recite Altogether*—Psalm 24.
4. *Transaction of Business.*
5. A Short Talk on the Spirit of the West.
6. The People We Are Reaching There.
7. *Hymn*—"Onward, Christian Soldiers."

8. How Fares the Christian War in the West?
9. *Recitation*—"On the Frontier."
10. An Evangelist's Experience in the West.
11. *Prayer*—For our missionaries in the West, and that we may help them with our prayers and money.
12. *Hymn*—"Faith of Our Fathers."

NOTES.

(4) Include plans to have the children help "Jack" mount the Circulation Pole, and decide on the young people's share in the Week of Prayer for Home Missions. Send for announcement.

(5-6) Get information from this number, or leaflets will be sent free on request.

(8) These "News From the Front" may be written in the form of telegrams and brought in at several pauses in the program by children previously appointed. (Use any interesting items from the current number or elsewhere. See books mentioned under Senior Program.



Something Funny Happened.—At the Texas-Mexican Camp Meeting.



Children of Rev. Elias Trevino (the Baby Was Sick and Could Not Be There).

JUNIOR PROGRAM FOR OCTOBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

*Topic*—Korea.

*Song*—Do You Hear the Children Calling?

*Scripture Lesson*—Bible Responses to Missionary Questions.

*Prayer.*

*Minutes.*

*Roll Call*—Answer with the name of a Missionary in Korea.

*Business.*

*Song*—Selected.

*Couplet*—Our Stations in Korea.

*Recitation*—Wouldn't You?

*Story*—My, It's Bright.

*Reading*—Being a Boy in Korea.

*Song*—Bring Them In.

*Prayer*, closing with the Lord's Prayer in concert.

SUGGESTIONS.

In the Scripture Lesson let the leader ask the questions and the children repeat the verse in answer. These should be learned, not read.

Have one of the younger children recite "Wouldn't You?"

The story, "My, It's Bright," should be told, not read.

The leader should review the children on Korea, the manners, customs and history.

Let the couplet be placed on the blackboard and read in concert by the band.

Give the children a special object to pray for during the month.



REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

1422 HURT BUILDING, ATLANTA, GA.

SUBJECT FOR OCTOBER —THE WEST.

### THE PRACTICAL VALUE OF HOME MISSION WEEK.

**T**HE Home Mission Council, composed of all denominations, has devised nothing more serviceable to the cause of Christ in our own country, than Home Mission Week. It filled a long felt need, and was promptly and enthusiastically seized by all sections of our country, and has been used to good advantage.

1. The first and chief purpose heretofore of Home Mission Week has been publicity. It served as an occasion to collate facts and figures, advertising the needs of our own country. Home Mission Secretaries possessed the information, but it had been almost impossible to get this information before the rank and file of the church membership in any adequate manner. Home Mission Week became the occasion that challenged our best efforts in this direction. Charts, diagrams, posters, etc., were furnished freely and liberally. Pastors and laymen co-operated cordially. The average church member opened his eyes with astonishment at the opportunity and the need. It was the first systematic effort to educate the Church generally along Home Mission lines.

2. Information is the key to action. The Church could not face the situation unmoved. It called the people of God to their knees. Prayers for our own destitutions rose spontaneously to many lips. Fields white for the harvest caused men and women to cry aloud to the Lord of harvest for laborers. In all probability there was more prayer—concerted prayer—for our own work during Home Mission Week than in all the remaining fifty-one weeks of the year.

3. Prayer is the first movement of the soul toward reformation. No Christian can pray earnestly without a feeling of responsibility for evil, wrong, un-Christian conditions, and consequently a growing obligation to answer one's own prayers. In most instances the leadership of the Church was remiss in denying the people an opportunity to give adequate expression to their impulses, yet a few pastors did, and some spontaneous gifts could not be repressed. But the pent-up benevolent forces of God's people were not allowed fair play, and the cause and the religious nature of the people alike suffered.

4. The practical value of Home Mission Week now forces itself upon the attention of the Church. The people

THE CHURCH AT PRAYER.

THE CHURCH IN ACTION.

THE CHURCH IN ACTION.

THE CHURCH IN ACTION.



are ripe for a widespread observance of the period. The pastor who will announce special services,

**PASTORAL** addresses on Home  
**CO-OPERATION.** Missions, during Home  
Mission Week, will have the largest audiences on Sabbath, and the livest prayer meeting of the whole year. Let any pastor try it who will; and the most doubting Thomas will be convinced. If his unbelief receives a staggering blow by the experiment, then let his faith in God and in God's people rise one step higher by giving opportunity for the practical expression of their interest in the Cause.

5. The General Assembly has authorized spontaneous gifts during Home Mission Week for the better equipment of our work. The funds furnished by

the Every Member Canvass, or the offerings during the special months assigned As-

**A FORWARD** special months assigned As-  
**MOVEMENT.** ssembly's Home Missions, have been barely sufficient to maintain the living expenses of the missionaries on the field. The work suffers while we keep our consecrated men and women in old, dilapidated rented buildings. If the spirit of God should but arouse our pastors to the need of the destitute, and to the necessity of giving the people opportunity in response to the call of the Assembly, Home Mission Week would be the occasion of the greatest forward movement in the history of the work. The responsibility is on the leadership of the Church. We have absolute faith in the willingness of God's people to meet the issue and equip the work.

### THE EVANGELISTIC CAMPAIGN IN OKLAHOMA.

**A**S AN experiment, the Executive Committee of Home Missions commissioned Rev. J. E. Thacker, D. D., to undertake three meetings in Oklahoma. Notwithstanding the fact that the demands for Dr. Thacker's services are so great in the stronger churches, he consented to give up some of his meetings in the larger cities in order to comply with the wishes of the Committee.

The results have more than justified the effort. Meetings of two weeks' duration were held at each of the following places: Shawnee, Lawton and Clinton. The statistics show the following results: Reconsecrations, 1,144; additions by letter, 115; professions of faith, 278; additions to the three churches, 101.

It would be impossible to give the spiritual results of these meetings, the strengthening of each church, and the prominence given to our work through the instrumentality of Dr. Thacker and his efficient workers. In this connection we feel that it is due Dr. Thacker that we put on record some apprecia-

tion of his work, and we know of no better method than by quoting the following testimonial adopted by the session of the First Presbyterian Church, St. Joseph, Mo., Rev. W. R. Dobyns, D. D., pastor:

"Besides our personal expressions, we, the officers of this church, desire to convey to you in writing the assurance of our cordial appreciation of the most excellent meeting just closed in our church. In these days when evangelism is practically a synonym for sensation, and when so often the methods used are unwise, not to say unscriptural, it requires wonderful courage and faith to stem the tide as you are doing, and to preach nothing but "Jesus Christ and Him crucified."

"Your methods also are only an earnest appeal, based upon reasonable instruction, to confess Jesus as Saviour, and set to his signature. We are rejoicing in the results of the meeting, not only in the coming of numbers into our fellowship, but in the assurance of the deepening life of many Christians, and the revival of vital piety in many

homes. This is no formal commendation, but we beg you to receive it as it is, a deeply cordial expression of our gratitude for your services, and for those of your devoted helpers, Mr. and Mrs. Fisher, and as an assurance of our

sincere prayers for your continued usefulness in the work of our Lord."

Signed by Dr. W. R. Dobyms and every elder and deacon of the First Church, St. Joseph, Mo.

## THE UNITED MISSIONARY CAMPAIGN FOR HOME MISSIONS.

**T**HE program for the United Missionary Campaign for 1914-15, provides that September, October and November shall be devoted to Home Missions, culminating in Home Mission Week, Nov. 15-22.

During these months the attention of all the Protestant Churches in America will be centered upon the conditions and needs of our own country.

Send for Announcement containing a list of excellent Home Mission textbooks for societies and study classes. From this a suitable selection can be made. Among others, we recommend In Redman's Land, The New America, and the New Home Missions, in the order named.

In addition to these there are the publications of our own Church. Every Church has its denominational responsibility; and Mission Study, to be effective, must have a denominational application. The Executive Committee of Home Missions has had prepared a

series of seven booklets (5c. each), dealing with the several phases of the Home Mission work of our own Church. It is hoped that a wide use will be made of them. There is also abundant leaflet literature covering various subjects.

Programs, literature and collection envelopes will be gladly furnished to all desiring them. Address Literature Department, 1422 Hurt Building, Atlanta, Ga.

All our churches, societies and Sunday Schools are earnestly asked to follow the program of the United Missionary Campaign, and to plan for Home Mission Week, November 15-22, that it may be a churchwide as well as a nationwide occasion of Home Missionary interest.

The General Assembly has cordially endorsed Home Mission Week, and has requested that special gifts be made at this time for the equipment of some of our Home Mission stations so sorely needing buildings.

Atlanta, Ga., September 4, 1914.

### REPORT OF THE TREASURER, ASSEMBLY'S HOME MISSIONS.

April 1st to August 31st, 1914.

	1914.	1913.
Churches .....	\$28,474 19	\$23,580 55
Sabbath schools.....	2,715 10	3,240 88
Missionary societies.....	2,974 90	2,059 58
Miscellaneous .....	13,003 05	17,521 22
	<hr/>	<hr/>
	\$47,167 24	\$46,402 23
	<hr/>	<hr/>
Total receipts for August.....	\$ 6,312 11	\$ 6,058 72

A. N. SHARP, *Treasurer.*

# A CALL FROM THE WEST.

MRS. C. C. ANDERSON.

Are you thinking of the heathen,  
In the dark benighted lands,  
Where vast millions worship Idols  
That are made by their own hands;  
Where they know not what they worship—  
Some are feeling after Light—  
Do you ever wish to help them,  
And to teach them to live right?  
Listen! here at home are many thousands  
Who heed not our Lord's commands,  
And do just as surely bow to  
Idols made by their own hands;  
Yet these know well what they worship—  
Gods of money, self and pleasure—  
Do you ever wish to help them,  
Show them where to lay up treasure?

You may pray God's work to prosper  
In the lands so far away,  
You may send your money freely  
That the workers there may stay;  
For it is most necessary,  
If God's Word is to speed on,  
That they have your prayers and money—  
They can never work alone!  
Yet you must not cease to pray for  
The Home workers everywhere.  
Are you giving of your substance  
To relieve them of that care?  
These have not blood persecutions—  
And such times are hard to bear—  
But they suffer from derisions,  
And to face it need your prayer.

Has your life-work been decided?  
Would you preach on other shores?  
Would you teach the distant heathen?  
You will find wide open doors.  
For it seems that God at no time  
Has so opened up a way  
For the teaching and the preaching  
Of His Word, as this our day.  
Yet remember, we need workers  
In this Western Land of ours;  
Willing men to do their best work  
And expect no palms or flowers.  
We need men with hearts o'erflowing  
With the love of God and man.  
Does this call to you mean something?  
Think, pray, come here; if you can!

*Hugo, Okla.*



Moving Pictures of the West.



## CONSOLIDATION AND GROWTH AT LAWTON, OKLAHOMA.



Central Presbyterian Church, U. S.

*The Central Presbyterian Church, U. S., after four years of faithful effort.*

*Nine members, with one elder, a small Sunday School, and a small Ladies' Society.*

*The Beal Heights Presbyterian Church U. S. A., after nine years of equally faithful effort.*



Beal Heights Presbyterian Church, U. S. A.

*Twenty-nine members, with three elders and one deacon, a small Ladies' Society, and a rather large Sunday School.*

*The Beal Heights Presbyterian Church, fourteen months after it was received into Mangum Presbytery, U. S., and united with the Central Church.*

*Ninety-five members, with five elders and five deacons, a Sunday School with an enrollment of one hundred and forty-five, exclusive of a Teachers' Training Class of eleven members, and a Cradle Roll of twenty-five members, a Ladies' Aid and Missionary Society of thirty-two members, a Senior C. E. Society of twenty members, and an Intermediate C. E. Society of thirty members.*

*This church is now paying \$9.20 per year toward their pastor's support, and contributing regularly to all the Assembly's causes.*



Beal Heights Presbyterian Church, U. S.

## COUNTING THE COST.

REV. E. HOTCHKIN, PASTOR EVANGELIST.

**I**N THE four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that afforded by the

Indian Missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of



It is of such a glorious country as this that we have despoiled the Indian.  
—From National Geographic Magazine.

finished scholarship and refined habits, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture and death itself, in the hope that some portion of a darkened world might be made better through their efforts. To the student who knows what infinite forms of cruelty, brutishness and filthiness belong to savagery, from Florida to Alaska, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, the missionaries have fought a good fight. Where they have failed to accomplish large results, the reason lies in the irrepressible selfishness of the white man or in the innate incompetence and unworthiness of the people for whom they labored.

Into the Indian Missions for the Choctaws have gone hundreds of thousands of dollars, and the lives of many worthy missionaries.—Kingsbury, Wright, Byington, Edwards, Reed, Starks.

These deliberately faced poverty and sufferings that the Indian's life might be made better, that happiness and hope might be his portion. Was it worth while? Did they count the cost?

The hundreds of thousands of dollars given to carry on this work will in all probability never be returned. Self-support will never be realized. Reports will grow smaller and smaller as the number of Indians diminish.

There is another side, however,—the Indian himself. Ninety years ago Dr. Kingsbury found the Choctaws in their native costume, with their knives and their tomahawks, dancing around their midnight fires. He rushed them into the schoolroom and into the church. He pushed zealously the domestic and the agricultural idea, encouraging cleanliness and morality.

Speaking of Dr. Kingsbury's school at Mayhew, "The Tuscumbian," of March 28, 1826, says: "They have a physician, a teacher, a farmer, and a mechanic—cleanliness and order are strictly observed. The children are all decently dressed—some precisely in the manner of the whites. Others not without some resemblance to the native costume. The females are taught various kinds of needle work, and actually make most of the clothes worn by the

school. They are also taught domestic economy, and all kinds of household business. The males at the same time are occupied in agricultural employments, and learning various arts, such as blacksmith, carpenter, wheelwright and chairmaking."

Ninety years of history have proved the wisdom of this wise master-builder. In these years the Indian people have been lifted from savagery to Christian civilization. The bow and the arrow are gone. The tomahawk is seen no more. The paint is gone. To-day the Indian's voice is heard in the Senate chamber; he has a seat in the House; he stamps his name on our money; he stands by the side of our ablest lawyers; he lifts his voice as a mighty preacher of the Gospel of our Lord and Saviour, Jesus Christ. And all because Dr. Kingsbury and other good men counted the cost, and found it worth while.

A few days ago the Evangelist to the Indians, hunting around in the out-of-way places for things worth while, found an old mother in Israel in her little one-room home on the hillside among the primitive oaks. "I am the only Presbyterian around here," she said, "but I am all Presbyterian, and I want Presbyterian preaching." After preaching several sermons in the little school-house, an invitation was given to join the Presbyterian Church. This old Indian woman came and stood by the preacher. Four adults, two men and their wives, all white, presented themselves before the desk. A few questions were asked, and then a hearty welcome was given by the preacher and the Indian mother in Israel. Without leaving the floor, questions were

answered that made the little band a local church. There are others who will join them. A visit to that little home revealed many interesting facts. Missionaries as far back as Dr. Kingsbury passed in review—she knew them all. Her knowledge of the Bible is wonderful. She can tell almost instantly where any passage of Scripture is found. She remembers the first sermon she ever heard preached, and can give the text; she talked freely about the prophecies, giving her views about the times of fulfillments, and is an unusually intelligent woman.

Many afflictions have come to her, but she smiles through them all, and says, "He knows best." One eye is closed hard and fast by erysipelas, but the other, as keen as the eagle's, is looking into the future for His appearing. Is it WORTH WHILE?

At the spring meeting of Presbytery three full blood Indians were licensed to preach the Gospel. Their examinations were good; their sermons excellent; and their zeal is commendable. Nelson Wolf, easily remembered by all who attended the Bristol Assembly, was one of these. Since being licensed, he has been ministering to a group of mixed churches, preaching in both Choctaw and English with much power. Every one is pleased.

Is it worth while that those missionaries should have given their lives, and that you should have given those thousands? What shall it matter if we do continue until we shall have buried them all, so long as they go into Christian graves to meet us in the resurrection morning, clad in robes made white in the Blood of the Lamb?

*Durant, Okla.*

## EVANGELISM AND THE WORK OF OUR CHURCH IN EASTERN TEXAS.

REV. FRANK L. DELANEY, Evangelist for the Presbytery of Eastern Texas.

**M**OST of our Presbyteries are fast waking to the truth that the best way to advance the cause of Foreign Missions is to

develop churches in our home fields as speedily as possible, and to educate them into giving and serving. Thus, the Home Mission work is to be the ma-





Mexican Children at the San Marcos Camp Meeting.

chinery by which our Foreign Mission operations are to be most effectively and substantially carried on.

In this respect, perhaps there is no Presbytery in all our Southern Assembly which has brighter prospects, and which is developing faster along all lines than that of Eastern Texas.

We want those who might be interested to cast their eyes in this direction, and "put their ear to the ground" for a little while, as we endeavor to mention some encouraging features of this great work.

Geographically this is a tremendous field. In Texas, Presbyteries compare very favorably with Synods in some of our other states. The evangelist has just eighteen counties in his congregation, and a vast deal of this is unclaimed and undeveloped territory: some is still in virgin forest, while other parts are fast growing into towns and thriving little cities.

Numerically we have by far the greatest field of need in Texas or almost any other place in the homeland, when we are brought face to face with many facts. Within our bounds are over 300,000 people, and in this same territory there are only about 50,000 Protestant church members. And out of this total Protestant church membership, there are only about 2,500 Presbyterians (U. S. and U. S. A.) What a wonderful field of opportunity! We are just beginning to claim our own. We cannot afford to delay one moment in developing this territory,

and in using all legitimate means for the salvation of precious immortal souls.

Many people of a "strange name" are staking their claims here, and the less fortunate are being grossly deceived. But in the main they are tiring of high pressure, excitement, superstition, and a so-called "gift of tongues," and they are getting anxious for something more sane and substantial. They want spiritual food, truth to live by, and training for their children. We believe the Presbyterian Church is fitted for that special work, and the people are accepting it gladly.

Eastern Texas occupies a very unique position just at this time, especially to the States, and we believe to the whole of North America. Look at the great Panama Canal just about to be opened to the world! What does this mean for her ports? Let us take a look at the vast hordes of foreigners who will swarm like flies over our fertile lands, and who will crowd our fast growing cities. They will come as day-laborers into our shops and factories, they will till the soil, they will establish their homes beside ours, and their children will attend school with ours. Some of them will be Bohemians, Hungarians, Danes, Poles, Russians, and the like. What will we do with them? What shall we do for them?

In the past five years, our church membership in Eastern Texas has increased more than 25 per cent., while a great many of our churches have not

been occupied at all. During this time our Sunday Schools have increased over 100 per cent., and the gifts to the causes have increased 153 per cent.

During the past nine months, about 250 persons have made a stand for Christ, the direct result of the evangelistic work. And out of this number more than 150 have already united with the Presbyterian Church.

The Presbytery has recently equipped the evangelist with a splendid tent, and this enables him to go anywhere, especially into new territory where there is no church, and "stake our claims" for the Lord. Sometimes as many as 1,000 people are in his audience at one time.

As a result of the evangelistic work,

several Sunday Schools have been organized, with a total membership of about 200. And it is expected that a Sunday School missionary will soon be upon the field, who will carefully canvass this new territory, and organize Sunday Schools as forerunners of future churches.

Also several Ladies' Aids and Young People's Societies have been organized. About \$2,500 has been raised by the evangelist on pastors' salaries, church repairs, Home Missions, Evangelistic Fund and incidentals for the meetings.

Who will hear the call of the great West? Who will pray for us? Who will come and help us in this great work?

## BOOK REVIEW.

*In Red Man's Land*—A study of the American Indian. By Hon. Francis E. Leupp, former United States Commissioner of Indian Affairs. pp. 160. Fleming H. Revell Company. Paper, 35c; cloth, 50c.



This book, issued under the direction of the Council of Women for Home Missions, is the senior text-book for Mission Study Classes this year.

It is a most timely study, and intensely interesting, presenting a subject of which our present knowledge generally consists of a smattering of disconnected facts. While it is a study that is in some ways disheartening, with its record of injustice and misunderstanding, yet the fact is distinctly heartening that a more enlightened mind and a truer public conscience will inevitably lead to the cultivation of a spirit of justice, sympathy, and helpfulness in behalf of the Indian.

Dr. Leupp, from actual experience with

the Indian and intelligent study of the native American of prehistoric times and of the present day, came well prepared to his task. To use his own words, "My aim has been to deal with the Indian as an individual, as if I were introducing an old resident to new neighbors;" and right well has he succeeded. "Laughs-at-the-Sky," whom we meet in the first chapter, assumes such a real personality that it is with genuine sorrow we join the lament of those who accompany him on the first stage of his last journey toward the Happy Hunting Ground of his fathers.

The seven chapters present: The Aboriginal Red Man, The Red Man and the Government, The Red Man and His White Neighbor, The Red Man and Our Social Order, Aborigines Who Are Not Red Men, The Red Man as Teacher and Learner, and "Missions to the Red Man," compiled by Rev. A. F. Beard, D. D.; and also a valuable Bibliography.



Typical Sod House and Barn, Seen on the Prairie. Courtesy of Missions.

## FIVE YEARS IN THE LOWER RIO GRANDE VALLEY.

REV. SAMUEL M. GLASGOW.

ON THE last day of May, 1909, I stepped from the train here at Mercedes, fresh from Virginia, into a new Mission Field on the extreme southern border of our Church. A survey of the religious situation soon obtained, revealed our forces as two organizations, one here and the other at McAllen twenty miles distant, together totaling thirty souls. Five years are now passed, during which time we have worked in this field with Rev. Geo. C. Moore, Rev. E. G. Gammon, Rev. Wm. Thorburn, Dr. W. L. Lowrance, Rev. D. E. Smith. Only the two first mentioned now remain in the work, and together we have sought to plant and sow, to reap and gather, and to push the work in season and out of

season, striving to make the Kingdom of God a dominant factor in the crystallization of public sentiment and ideals, which process, far-reaching in its sway, hastens to consummation in a new community.

The membership in our church has increased some nine-fold during this period, and we now occupy seven fields, from San Benito to Mission, following the course of the river. I do not include Brownsville in this summary as it is a work of long standing, but the Church in that old city, one of the oldest in Texas, is responding to the new tides of life and progress that are flowing into this Valley.

Our Mission field in the Valley now boasts six comfortable church buildings, two manses, excellent Sunday School work, and the women organized for definite activity in each field. Our membership for the whole field now is some two hundred and seventy souls, seventy of whom were added last year, fifteen being received last week when we organized a new church at Edinburg the county seat.

The work is quiet but growing. Un-

certain conditions in Mexico have temporarily stopped the rapid commercial growth. There are, however, many features of encouragement that thrive only under adversity, and the steadiness of our work under these conditions gives us ground for gratitude.



Trans-Atlantic Steamer at Port Aransas Dock for Cotton.

A recent addition to our forces in the person of Mrs. E. G. Gammon has made us all happy, including, especially, Mr. Gammon, and with the coming of the fall we expect to hear the hum of renewed activity demanding all our effort to overtake its opportunity.

*Mercedes, Texas.*



## THE MEXICAN CAMP-MEETING AT SAN MARCOS.

REV. E. TREVINO, EVANGELIST.

**T**HIS year we held our Mexican Camp Meeting eight miles from San Marcos, at Martindale, Texas, the last week of July. With us, the Camp Meeting means a time of special efforts for the salvation of souls and the extension of the Master's Kingdom.

This Camp Meeting was a success in many respects, and we thank the Lord for the many blessings which He bestowed upon us during this time. We had very exceptional opportunities to preach the Gospel of Jesus Christ to many souls, and we are glad that to some of them it was the power of God unto salvation.

We had five services daily,—in the mornings at 6:00, 9:00 and 10:00, and in the afternoons at 3:00 and 8:30.

The services at nine o'clock were devoted entirely to the children, and were conducted by our dear brother, Rev. A. B. Carrero, Evangelist, among the Mexican people in Dallas. On the picture you can see some of these children. There are 77 in this picture, one-half of the number who were present in the grounds.

The Revs. R. D. Campbell, A. B. Carrero, J. G. Cavazos, C. C. Acevedo

and E. S. Rodriguez help us in this campaign.

On the first Sunday of August we had 500 in attendance in the Sunday School, and more than 700 in the preaching services. The class of little tots three to six years, was the largest one in the Sunday School. It has 91 children in attendance. It was an impressive view to see nearly one hundred little children in one class.

The net results are as follows:

The members of our churches were quickened in their Christian duties.

The Gospel of our Saviour was preached to several hundred souls who are not saved yet. On two different occasions the preacher requested the congregation to stand up all who were members of any Christian church, and less than one-half responded to this request. This makes clear the fact that not less than 400 of the 700 people present, were not Christians. Every night when invitation was made several persons went to the front, indicating by this that it was their desire to become disciples of Christ.

We had 25 additions to the churches, and 22 children baptized. Besides the five regular services mentioned, there



At the Camp—The Main Tent.



Some of the Men and Boys.

were prayer meetings every day—by the men, by the young men, by the young ladies, and by the ladies. These prayer meetings took place in our chapel, which is about five or six hundred yards from the Encampment.

Every one who was encamped there feels that we were there to work and work hard for the salvation of souls. Fourteen persons were engaged in distributing religious literature to the people who did not belong to the church. More than 10,000 pages were wisely distributed, and many prayers accompanied these tracts.

The Camp Meeting ended August 2d, and then we continued our efforts in

Austin, for another week. We can not do all we hope here, because the middle of the week the rain came and the attendance was decreased. Nevertheless the last Sunday we had a very good crowd and we were sorry to stop our meetings for lack of money to meet the expenses.

We are grateful to our God for permitting us to sow the seed, and now we pray that He will make it grow in the hearts of those who heard it. I take advantage of this opportunity to thank most heartily all our friends who help us in this work. God will bless them all.

*San Marcos, Texas.*

### "CAN YOU TELL?"

1. What results may a church expect to follow the observance of Home Mission Week?

2. Why is evangelism frequently a synonym for sensation?

3. How was Presbyterian usefulness increased by consolidation, at a certain place?

4. What "mother in Israel" remembers the first sermon she heard, and can give the text?

5. Mention some of the work of an evangelist who has just 18 counties in his congregation.

6. In what field did the membership increase ninefold in five years?

7. On what occasion were 10,000 pages of religious literature distributed and accompanied by many prayers?

8. How were Conference breezes wafted to some stay-at-homes?

### IF THEY—WHY NOT WE?

We had many reports last year of most enthusiastic observance of Home Mission Week—by churches and societies and in some communities, large inter-demonstrational meetings were held.

We wish space permitted the publication of these letters, but the following is a sample, and shows how the Women's Missionary Society of the Second Presbyterian Church, Memphis, profited by the occasion as a time of growth in the graces of prayer, knowing and giving, and it may influence others to avail themselves of such an offered blessing:

"Our society observed two weeks of prayer and self-denial. Before this, our President had written notes to each member in regard to our decision to observe the occasion. She told them that at our regular meeting on November 25th, we would have our Self Denial and Thank Offering, and asked each to bring her offering.

"Our meeting was a splendid one, first in numbers and then in gifts.

"We had for our subject, the Four Causes, and it was beautiful to see how the chairman of the program committee presented them, and proved how important each cause was, how we can so easily work for all, and in so doing how much more we really are a Missionary Society.

"In connection with my talk on Assembly's Home Missions, for which you had helped me with literature, I had a map which showed the extent of our work and on this I had located the Mountain schools and missions.

"We prayed that we might have at least \$50 for our needy Assembly's Home Mission work. Imagine how ashamed we felt of our little faith when we counted our offering and found that we had \$211 to send your Committee. I am sure there was never a happier Society than ours was that day."

The following quotations from several letters that have reached us of specially successful Home Mission study classes will also be interesting and suggestive:

Rev. Lynn F. Ross, of Jackson, Mo., writes:

"We have just closed a ten-weeks' Mission Study course, using 'At Our Own Door' as the textbook. We met in the study and had an enrollment of seventeen, not including several who attended occasionally.

"Let me say that we very much enjoyed Dr. Morris' book, and found it readily adapted to such work. The ladies found the chapter on Immigration intensely interesting; but really there are no dull chapters in the book."

Mrs. S. C. Hodges, of Greenwood, S. C., says:

"We have just completed our study 'At Our Own Door,' and I wish in behalf of the Women's Missionary Society of the Greenwood Church to express our sincere appreciation of your splendid work and its vital message.

"In its clear statement of facts, we have been made to feel the throb of the nation's life, to see as we have never seen before that the country and the day offers a glorious opportunity to our church, one which involves the most urgent obligation.

"Within the pages of your book we have found information, a distinct call to truer, more unselfish service—and we trust that to many others it may prove the real blessing that it has to us."

This letter from Miss Lillie T. West, of Savannah, illustrates how a Mission Study class may be made by patient and intelligent effort, to have a permanent value:

"The class that Mrs. Brank, our pastor's wife, first organized was held for about six

weeks one spring, but proved so popular that it has continued since as a regular organization. It is separate from our Missionary Society in its donations and in its topics of study, but has the friendliest sort of relation. In fact, I know of one member who holds office in both organizations.

"The Tuesday Mission Study Class was organized by Miss Sarah Cunningham, for the younger girls of the congregation who had hitherto held aloof from active church work—because they found it uninteresting, or because of environment. I was asked to help hold the interest of the class and to keep things going. The next fall, as Miss Cunningham was to leave the city, I volunteered to continue the work. During these two years the class was in a struggling condition. We had no object but study, and the majority of the members desired no other; but there was a restlessness, a lack of interest, which I believed to be satisfiable only by a definite object of service. In the meantime Mrs. Brank's class had 'found itself' in the work for a special cause, so I was all the more anxious to see our class with some definite work in view.

"During the past year, Mrs. Henry Parrish spoke before our class, and got the girls interested in a little sick baby. This put new life and purpose into the class, though the interest had been stronger all the year, having been stimulated by a series of awakening sermons we had in the fall.

"The next move in the coming autumn will be the organization of the two younger classes into a Junior Guild. Each will continue its separate study, but the two classes will probably unite for a common object. To express it in a few words, our younger classes in Mission Study are church societies in the process of being born."

## A SAMPLE WESTERN EXPERIENCE.

REV. F. A. AGAR.

THE Home Mission evangelist has just come from a three-room shack, in a little new town on the Western frontier. There he had met a little company of God's people, who had called themselves together to organize a church. All were newcomers, and they had about exhausted their resources to make the move.

These people were clean-cut, sturdy, intelligent, the sort that makes a State righteous and strong. Most of them were living in poor little shacks of two or three rooms; they were enduring hardship and privation in order to establish themselves in the new land.

Somewhat homesick, their hearts were tender and responsive as the missionary

prayed for God's help and blessing. Then the little company of less than a dozen stood with bowed heads as they sang together:

"My Father is rich in houses and lands;  
He holdeth the wealth of the world in his hands."

Being seated, they voted to organize a church, after which they discussed the matter of a building in which to worship. There was no building in the place big enough to hold even the number that were present. (The stove had been put out in order to let two people sit on it, consequently the room grew cold during the gathering.) The one hall in town was rented for lodges or dances every night in the week, and it was a day's



work to clean up after the regular Saturday night dance, which lasted till daylight on Sunday.

The missionary went back to the depot to await the train due at eleven, but it was three hours late. The waiting-room was dark and not very warm, and as he waited these thoughts came to him:

"Yes, building is so expensive out here. They cannot build any sort of a house for less than \$3,000. Most likely it will cost more.

"My Father—is—rich—in—houses—and—lan—d—s."

"Well, had a nap, didn't I? Where was I? Oh, yes—Brother T. will give \$200. He said he would borrow it if necessary. Just starting in business, as he is, it will cripple him some. (Here some computations were made.) If they can get together \$700, it will be splendid.

"He holdeth the wealth of the world in his hands."

"How that song does ring in my mind! They may get several hundred dollars from outside the church, but those newcomers are all 'broke.' Whew! that fellow has chalked up that train an hour later. No help can be secured from our people in the State; they are already giving about all they can.

"I guess it's time for another nap, but I wish that freight would move along. . . . That feels better. Let's see—oh, yes, I remember now. They must have help. It is not wise, even if it were possible, to appeal to our constituency at large; it disturbs the work of the denomination and interferes with the regular channels of giving. That budget plan is *fine*. My, but I'm cold and tired; here it is 4 o'clock and no train yet. (Walks around a little to warm up, sits down again as close to the almost cold stove as is possible.)

"Of course, there is the church erective department of our executive committee; they are sure to help some. But in that last case they were short of funds. The special donation fund was about exhausted, too. Of course, there are so many demands upon it. Even the loan fund runs out at times."

At this point in his thoughts the missionary became so sleepy that perforce he put his head under one iron arm on the sectioned seat in that comfortless little railway waiting-room, curled his body up somehow, crooked his knees over the next iron

arm, let his feet dangle and then slept the sleep of the tired till the heavy rumble of a train awoke him. Extricating himself very cautiously, he went out to see a freight train rolling in, then back to the cold waiting-room he returned, and his watch told him it was 5:10 A. M.

"Yes, we will ask the Home Mission committee for a gift of \$500 and a loan of \$1,000. These people mean business; they do not want others to build their church. But 10 or 12 per cent interest is too much to have to pay for borrowed money. Our committee lets them have it for 5 per cent, and gives them some years in which to pay. I hope they can let them have enough to make the building here a possibility. They will if they can, I know.

"Here it is 6:30 and still no train! I'm getting hungry. Why don't our people put more money at the disposal of our Atlanta committee. Do not know the real need of it? Well, they must know it, then. We are missing great opportunities just because we need some money to help out enterprises like this. Why, there will be thousands of people here in this little place. Well, we will do the best we can to help them out. It must go through.

"At last! It's my train. Just 7:20 A. M. My, I'm hungry. God, grant me grace to help these people here."

The last seen of this missionary on that trip was when he sat at one of the little tables in the dining car of the train with a steaming cup of coffee, some oatmeal and a plate of toast before him.

And he was ready to eat! Are you as ready to help the building of the church so much needed out West?

As our attention is turned to Oklahoma we recall some of the things recently read of the wonderful development of this state. For example: "It is growing so fast that the Oklahoma farmer tosses a coin in the spring to decide whether he shall plant corn or skyscrapers." This same writer, whose identity we do not know, changing to more serious vein, says: "One of the finest qualifications for office in the state is a little blue redman's blood, and Oklahoma has a governor and a senator who trace their ancestry back several hundred years beyond the Pilgrim fathers. Oklahoma also has a blind senator who can see about twice as far as some of our senators who can read fine print without glasses."—*Home Mission Monthly*.

From Mrs. Wm. S. Clagett, Kansas City, Mo.: Mrs. G. S. Davis, Field Secretary of the Woman's Board, Northern Presbyterian Church, says the Survey is the *best* missionary magazine she has ever seen—the best edited, the newsiest and the strongest articles. I have secured back numbers at her request for clippings.

### SENIOR HOME MISSION PROGRAM FOR OCTOBER.

#### MY PRAYER.

"I would be simply used,  
 Spending myself in humble task or great  
 Priest at the altar, keeping at the gate,  
 So be my Lord requireth just that one thing  
 Which at the needful moment I may bring.

"Oh, joy of serviceable so divine!  
 Of merging will and work, dear Lord, in  
 Thine;

Of knowing that results, however small,  
 Fity into Thy stream of purpose fall,  
 I would be simply used!"

1. *Hymn*—"Am I a Soldier of the Cross?"
2. *Prayer*—Of gratitude for guidance and opportunity to serve in the past, and that with quickened zeal and love we may take up the season's work.
3. *Bible Reading*—1 Cor. 1:18—31.
4. Transaction of General Business.
5. Purpose of  
 Pray for  
 Prepare for  
 Participate in

HOME MISSION WEEK

#### WHERE THE FIGHT IS ON!

#### HOME MISSIONS IN THE WEST.

6. *Recitation*—A Call From the West for Recruits.

A home missionary pastor in Oregon recently held a meeting in a place as benighted as heathendom. He found three mothers who had not heard a sermon since they were children. He found young people who had never been inside a church building or to a Sunday School. An eighteen-year-old girl, on being shown a picture of Christ, said: "Who's He? I thought that was only a cuss word." Where is your heathen brother? From his

grave  
 Near thy own gates, or 'neath a foreign  
 sky,  
 From the thronged depths of ocean-murmuring  
 wave  
 His answering blood reproachfully doth  
 cry.  
 Blood of the soul! Can all earths' fountains  
 make  
 The dark stain disappear? Stewards of God,  
 awake!

7. Our Western Field of Battle.
8. The Triple Alliance { Indians,  
 Pioneers,  
 Foreigners.
9. *Hymn*—"Jesus Shall Reign."
10. Prayer Circle of Prayer for the Work of our Church in the West.

#### NOTES.

(5) Send for announcement, and be prepared to name committees, or even leaders, so the study classes may begin without delay.

(7) A talk on the Great Southwest.

(8) Have three members give news items of the work of our church among the Indians; the new people and the churches that need help, and on the claims of the Mexicans in Texas.

A bright additional feature if desired: Short news notes or extracts from the current number, wrapped in small paper flags, and given out as souvenirs and to read, or put them in the form of war telegrams. (See Junior Program.)

Bibliography: The Frontier, Platt; At Our Own Door, Morris; The Call of the Homeland, Phillips; the National Geographic Magazine, and other books and magazines.

#### HOME MISSION TOPICS FOR 1914-15.

- January*—The Assembly's Home Missions.
- February*—Local Home Missions.
- March*—Mexicans in Texas.
- April*—Mountaineers.
- May*—Foreigners in the United States.
- June*—Mission Schools.
- July*—The Indians.
- August*—Problems.
- September*—City Missions.
- October*—The Great West.
- November*—Colored Evangelization.
- December*—Woman's Work.

From Mrs. M. C. Haw, Hampton, Va.: I want to congratulate you on the wonderful improvement in the Survey. I am impressed with the beauty of the book as one picks it up. The beautiful blue, pink, green and varied shades of the cover give a real aesthetic pleasure before opening to see the good things inside. The eye is pleased, the spirits rise, and the atmosphere of the book is cheerful. I am so glad you believe we can use the beautiful colors God has given the flowers and sunsets to aid in His work. I do not think religion should be dull and gray and unattractive.

## THE OKLAHOMA PRESBYTERIAN COLLEGE FOR GIRLS.

MRS. CHRISTINE BARTON MORRISON.

AS WE come to the close of our fourth year's work, we can see many forward steps taken since the school opened in 1910, with an unfinished building and almost no equipment. During this past year God has protected us in many ways, and has raised up for us good friends who have helped materially in lessening the burden of debt.

The work in every line has progressed in a satisfactory manner. Spiritually, God has blessed us, as four girls have volunteered for special service to the Master, two of them for the Foreign field. The Morning Watch and the vesper service have been a means of particular inspiration to many of the girls.

Two of our faculty have received appointments to the Foreign field, both of them to China, thus giving us a vital connection with the world-wide work of our Church. These ladies have been faithful to their trust here, and we know that their service will be equally faithful over there. We hope

that God will send us others equally consecrated to the work at Durant.

Our girls have given liberally of their means in the work of Missions, both Home and Foreign; several of them have accepted Christ as their Savior, and a great many have become more interested in His work than they had ever been before.

During the year a number of visitors have come to us whose presence has been an inspiration and help in many ways. Special mention may be made of the visit of Miss Eliza Reed, of our Pernambuco, Brazil Mission. Then the Y. W. C. A. secretaries have been quite helpful. They have interested a number of our older girls in the establishment of "Eight Week Clubs" in their respective localities for the coming summer.

Our school was represented at the Estes Park, Colorado, Y. W. C. A. Summer Conference, and at the great Student Volunteer Convention at Kansas City. Our delegates came back from these mounts of privilege so full



Domestic Science.



of enthusiasm for the Master's service, that all the stay-at-homes felt as if they also had had a breeze wafted to them from the conferences. We hope each year to be able to put some of our girls in touch with these uplifting influences.

Dear friends, continue to remember

us in your prayers. A letter like this gives only the bright side, but the other side—the hard work, the discouragements, and the seeming failures—are always with us. Your co-operation, and God's sustaining grace help to keep our faces turned toward the goal.

*Durant, Okla.*

### “DOSE BOYS.”

It was a poor Bohemian woman with a dark, weather-beaten face and tired eyes. But the black eyes twinkled, and the weary lines in the face softened as she met the “teacher lady” and told her story.

“You should see my boys, Anton and Proslay; dey comes by your cookun' school. You know? De half mooch fun, allus talkening. 'bout dat school. So bimby las' night I come by my work home, und I stop by dere stores and get me some a leetle soup bone, and I tinks when I go 'long I be very tired I cont can cook supper—wash, wash, all day iss not easy, lady, und ven I come open de door it weel not open. Dose rascal boys hold it. Dey say, ‘No, Mutter, you must de front door go by.’ So I tink, ‘What dose rascals done?’

I go by der front door, and I set me down in red front room. Der door iss shut, and dey is mooch laffeeng from Mutter, you can come.’ Und what you dose boys, und, blime-by dey say, ‘Now, 'spose? Dat kitchen was so fine like soap and water can make, und dose boys hat make coffee cake und a nice cup of coffee. Und dey say I shall down sit, und dey bring for me everything like I was a queen some.

“I neffer—,” and the lips trembled and the black eyes were teary, “I neffer in all my life before sit down and half serv me my children. Dey learn mooch fine theengs by your cookun' school, Mees Martin, my boys, Anton and Proslay.”—*Isabella Horton, in Exchange.*

### THE MISSIONARY SPIRIT.

BY ONE OF THE WORKERS.

**O**N a cold afternoon in January, 1909, a handful of children huddled over a stove in a small dingy house in the factory district of Fort Smith. The occasion for their gathering was the organization of a small Sunday School, near the time-honored Sulphur Spring, on the outskirts of the city.

Dr. M. M. McKay, of the First Presbyterian church, with true missionary zeal, went forth into this God-forsaken section of the town, rented a three-room house, gathered in the neighborhood children, and scorning all opposition and discouragements, persevered in the

organizing and maintaining of a small Sunday School. He was assisted by several of his workers from the First church.

As time went on, the little Sunday School grew, and when the first Christmas rolled around the little house would hardly hold the enthusiastic crowd which assembled at the glorious Christmas tree.

Soon it became evident that a church must take the place of the little house. Again Dr. McKay, trusting in the Lord to carry on his work, went forth and solicited funds for the building of a chapel. Very generous were the gifts

received, \$500 from one man, the same amount from another, and so on, until enough money was pledged to build a neat church. Then the final step must be taken. Dr. McKay asked of the First church a minister for Sulphur Spring church, and the First church provided him with one of the brightest young graduates of Austin Seminary, Texas.

Rev. R. L. Jetton, a young man most admirably adapted to the work, took charge of the church in May, 1911 and from the first has succeeded well in his efforts. For three years he has been faithful to his trust, continually strengthening the people in the faith of the Lord, and instructing them in the doctrines of the Presbyterian Church. He has a most remarkable record for the recitation of the Shorter Catechism by the children of the Sunday School. Name after name has been added to his list of those who have recited it perfectly.

Sulphur Spring is now a duly organized church of one hundred members, with its session, and is in part self-supporting.

Mr. Jetton has also assisted in the Logan Foster Mission, organized about twenty years ago by Dr. McKay, on Third street. Here a Sunday School is also maintained, and a sewing school has been carried on for years under the care of the King's Daughters of the First Presbyterian church. The pioneer worker here has been Miss McDowell, who has labored in both Sunday School and sewing school for the past twenty years.

Mr. Jetton soon departs for Scotland, whither he is going to enter Edinburgh University. Already Rev. C. S. Ramsey, of Austin Seminary, has come to take up the work begun by Dr. McKay, and carried on so well by Mr. Jetton.

Vacations are so infrequent in Home Mission work that when a pastor in Oklahoma left home to visit relatives in Virginia and to get a little spiritual refreshment of Winona a member of his congregation was much concerned, thinking that he had resigned.

As this pastor's wife remarked, "It is such an uncommon thing for them to take a vacation."

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

### AFRICA—CONGO MISSION [36]

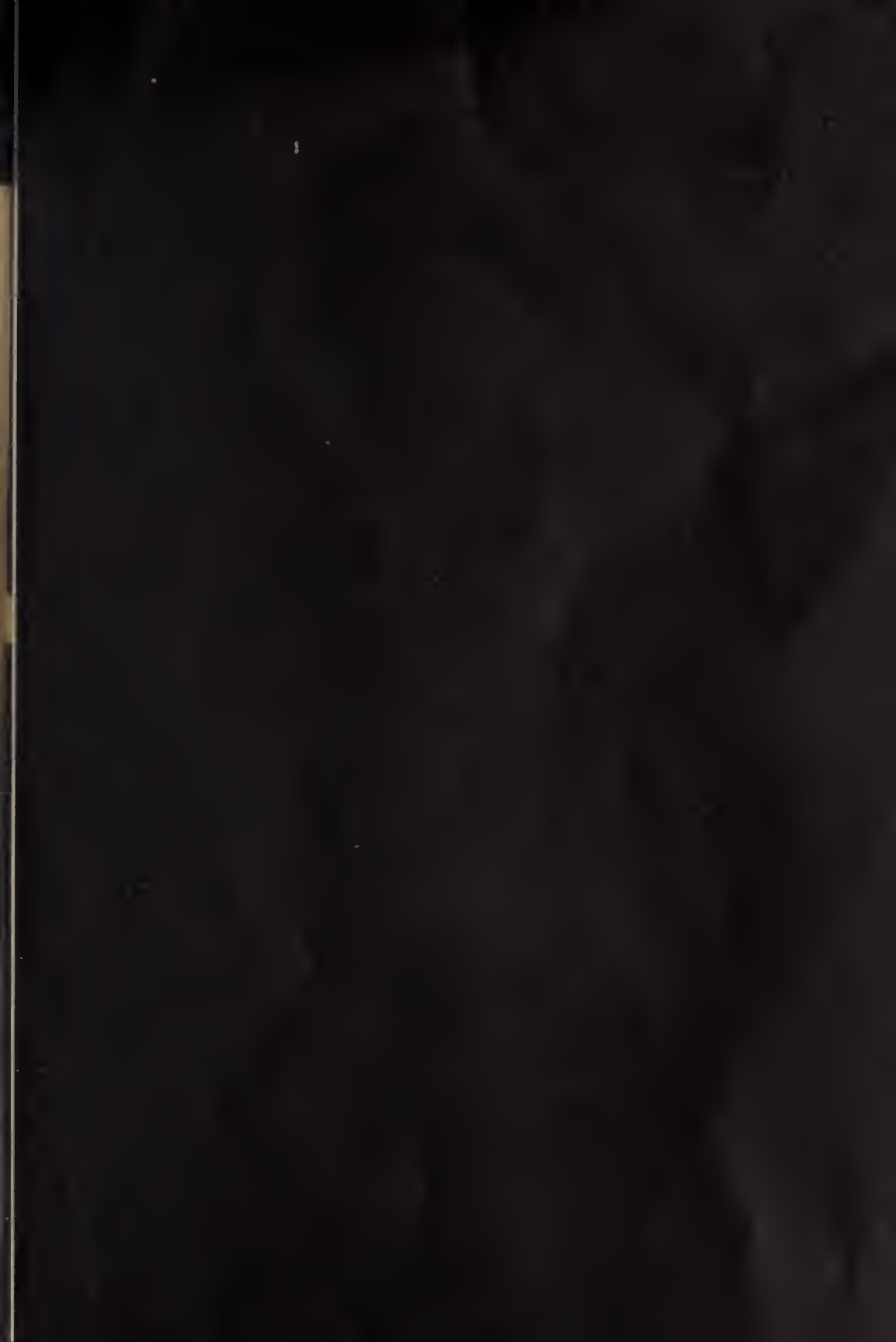
**Ibanche. 1897.**  
 Rev. and Mrs. J. McC. Sleg.  
 Rev. and Mrs. A. L. Edmlston (c)  
 Rev. and Mrs. H. M. Washburn.  
**Luebo. 1891.**  
 Rev. W. M. Morrison.  
 Rev. and \*Mrs. Motte Martin.  
 Dr. and \*Mrs. L. J. Coppedge.  
 Rev. and Mrs. L. A. DeYampert (c).  
 Miss Maria Fearing (c).  
 Rev. and Mrs. C. L. Crane.  
 Mr. T. J. Arnold, Jr.  
 Mr. and Mrs. W. B. Scott.  
 Mr. and Mrs. A. H. Setzer.  
 Miss Elda M. Fair.  
 Rev. and Mrs. R. F. Cleveland.  
 Rev. and Mrs. N. G. Stevens.  
 Mr. W. L. Hillhouse.  
 Rev. T. C. Vinson.

\*Rev. S. H. Wilds.  
**Mutoto.**  
 Rev. and Mrs. Geo. T. McKee.  
 Rev. and Mrs. A. A. Rochester (c).  
 Rev. and Mrs. J. W. Allen.  
 Rev. Plumer Smith.  
**Lusambo.**  
 Rev. Robt. D. Bedinger.  
 Rev. and Mrs. A. C. McKinnon.  
**E. BRAZIL MISSION. [15]**  
**Lavras. 1893.**  
 Rev. and Mrs. S. R. Gammon.  
 Miss Charlotte Kemper.  
 Mr. and Mrs. A. F. Shaw.  
 Rev. H. S. Allyn, M. D.  
 Mrs. H. S. Allyn.  
 Mr. and Mrs. C. C. Knight.  
 Mr. and Mrs. B. H. Hunnicutt.  
 Miss R. Caroline Kilgore.

**Alto Jequitiba. 1900.**  
 Mrs. Kate B. Cowan.  
**Bom Sucesso.**  
 Miss Ruth See.  
 Mrs. D. G. Armstrong.  
**W. BRAZIL MISSION. [10]**  
**Ytu. 1909.**  
 Rev. and Mrs. Jas. P. Smilh.  
**Braganca. 1907.**  
 Rev. and Mrs. Gaston Boyle.  
**Camplnas. 1869.**  
 Rev. and Mrs. J. R. Smith.  
**Itapetiniga. 1912.**  
 Rev. and Mrs. R. D. Daffin.  
**Descalvado. 1908.**  
 Rev. and Mrs. Alva Hardie.  
**N. BRAZIL MISSION. [11]**  
**Garanhuns. 1895.**  
 \*Rev. and Mrs. G. E. Henderllts.  
 Rev. and Mrs. W. M. Thompson.

- Pernambuco. 1873.**  
 \*Miss Eliza M. Reed.  
 Miss Margaret Douglas.  
 Miss Edmonia R. Martin.  
 Rev. and Mrs. W. C. Porter.
- Canhotinho.**  
 Dr. G. W. Butler.  
 Mrs. G. W. Butler.
- MID-CHINA MISSION. [70]
- Tungshang. 1904.**  
 Rev. and Mrs. J. Y. McGinnis.  
 Rev. and Mrs. H. Maxey Smith.  
 Miss R. Elnore Lynch.  
 Miss Kittie McMullen.
- Hangchow. 1867.**  
 Mrs. J. L. Stuart, Sr.  
 Miss E. B. French.  
 Miss Emma Boardman.  
 Miss Mary S. Mathews.  
 \*Rev. and Mrs. George Hudson.  
 Miss Venie J. Lee, M. D.  
 \*Rev. and Mrs. Warren H. Stuart.  
 \*Miss Annie R. V. Wilson.  
 Rev. and Mrs. R. J. McMullen.  
 Mr. and Mrs. J. M. Wilson.  
 Miss Rebecca E. Wilson.  
 Mr. S. C. Farrlor.  
 Rev. G. W. Painter, Pulaski, Va.
- Shanghai.**  
 Rev. S. I. Woodbridge.
- Kashing. 1895.**  
 Rev. and \*Mrs. W. H. Hudson.  
 Dr. and Mrs. W. H. Venable.  
 \*Rev. and Mrs. J. M. Blain.  
 Miss Elizabeth Talbot.  
 Rev. and Mrs. Lowry Davis.  
 Miss Irene Hawkins.  
 Dr. and Mrs. A. C. Hutcheson.  
 Miss Elizabeth Corriher.
- Kinagyin. 1895.**  
 Rev. and Mrs. L. I. Moffett.  
 \*Rev. and Mrs. Lacy L. Little.  
 Dr. and Mrs. Geo. C. Worth.  
 Mr. and Mrs. Andrew Allison.  
 Miss Rida Jourolman.  
 Mrs. Anna McG. Sykes.  
 Miss Ida M. Albaugh.  
 Miss Carrie L. Moffett.  
 Miss Mildred Watkins.  
 Dr. F. R. Crawford.
- Nankang.**  
 Rev. and Mrs. I. L. Stuart, Jr.  
 \*Dr. and Mrs. R. T. Shields.  
 Rev. and Mrs. P. F. Price.
- Soochow. 1872.**  
 Rev. J. W. Davis.  
 Dr. and Mrs. J. R. Wilkinson.  
 Dr. J. P. Mooney.  
 Miss S. E. Fleming.  
 Miss Addie M. Sloan.  
 Miss Gertrude Sloan.  
 Mrs. M. P. McCormick.  
 \*Rev. and Mrs. P. C. DuBose.  
 Rev. R. A. Haden.  
 \*Mrs. R. A. Haden.  
 Miss Helen M. Howard.  
 Miss Millie S. Beard.
- Changechow. 1912.**  
 Rev. C. H. Smith.
- NORTH KIANGSU MISSION. [59]
- Chinking. 1883.**  
 Rev. and Mrs. A. Sydenstricker.  
 Rev. and Mrs. J. W. Paxton.  
 Rev. and Mrs. D. W. Richardson.  
 Rev. and Mrs. J. C. Crenshaw.  
 Rev. and Mrs. T. L. Harnsberger.
- Taichow. 1908.**  
 Rev. and Mrs. C. N. Caldwell.
- Hsuehourfu. 1897.**  
 Rev. Mark B. Grier.  
 Mrs. Mark B. Grier, M. D.  
 Dr. A. A. McFaden.  
 Rev. and Mrs. Thos. B. Grafton.  
 Rev. and Mrs. Geo. P. Stevens.  
 Rev. F. A. Brown.  
 Miss Charlotte Thompson.  
 Rev. and Mrs. O. V. Armstrong.
- Hvalanfu. 1904.**  
 Rev. and Mrs. H. M. Woods.  
 Miss Josephine Woods.  
 Rev. and Mrs. O. F. Yates.  
 Miss Lillian C. Wells.
- Yencheng. 1909.**  
 Rev. and Mrs. H. W. White.  
 Rev. and Mrs. C. F. Hancock.
- Sutsien. 1893.**  
 Dr. and Mrs. J. W. Bradley.  
 Rev. B. C. Patterson.  
 Mrs. B. C. Patterson, M. D.  
 \*Rev. and Mrs. W. F. Junkin.  
 Mr. H. W. McCutchan.  
 Miss Mada McCutchan.  
 Miss M. M. Johnston.  
 Miss B. McRobert.
- Tsing-kiang-pu. 1887.**  
 Rev. and Mrs. J. R. Graham, Jr.  
 Dr. and Mrs. James B. Woods.  
 \*Rev. and Mrs. A. A. Talbot.  
 \*Miss Jessie D. Hall.  
 Miss Sallie M. Lacy.  
 Rev. Lyle M. Moffett.  
 Miss Nellie Sprunt.
- Halchow. 1908.**  
 \*Rev. and Mrs. J. W. Vinson.  
 L. S. Morgan, M. D.  
 Mrs. L. S. Morgan, M. D.  
 Rev. and Mrs. A. D. Rice.
- CUBA MISSION. [16]
- Cardenas. 1899.**  
 Mrs. J. G. Hall.  
 Miss M. E. Craig.  
 †Rev. H. B. Somelllan.
- Calbarien. 1891.**  
 Miss Mary I. Alexander.  
 Rev. and Mrs. R. L. Wharton.  
 Mr. and Mrs. E. R. Sims.
- Plaectas. 1909.**  
 Rev. and Mrs. H. F. Beaty.  
 †Miss Janie Evans Patterson.
- Camajuani. 1910.**  
 Miss Edith McC. Houston.  
 †Rev. and Mrs. Ezequiel D. Torres.
- Sagua. 1914.**  
 †Rev. and Mrs. Juan Orts y Gonzales.
- JAPAN MISSION [30]
- Kobe. 1890.**  
 Rev. and Mrs. S. P. Fulton.  
 Rev. and Mrs. H. W. Myers.  
 \*Rev. and Mrs. McS. Buchanan
- Kochi. 1885.**  
 Rev. and Mrs. W. B. McIlwaine.  
 \*Rev. and Mrs. H. B. Munroe.  
 Miss Estelle Lumpkin.  
 Miss Annie H. Dowd.
- Nagoya. 1867.**  
 Rev. and \*Mrs. W. C. Buchanan.  
 Miss Charlotte Thompson.  
 Miss Lella G. Kirtland.  
 Rev. and Mrs. R. E. McAlpine
- Saasaki. 1894.**  
 Rev. and Mrs. J. W. Moore.
- Takamatsu. 1898.**  
 Rev. and Mrs. S. M. Erickson.  
 Rev. and Mrs. A. P. Hassell.  
 \*Miss M. J. Atkinson.
- Tokushima. 1880.**  
 Rev. and Mrs. C. A. Logan.
- Miss Lillian W. Curd.  
 Rev. and Mrs. H. C. Ostrom.
- Toyoahashi. 1902.**  
 Rev. and Mrs. C. K. Cumming.
- Okasaki. 1912.**  
 Miss Florence Patton.  
 Miss Annie V. Patton.
- KOREAN MISSION. [76]
- Chunju. 1896.**  
 Rev. and Mrs. L. B. Tate.  
 Miss Mattie S. Tate.  
 Dr. and Mrs. T. H. Daniel.  
 Rev. and Mrs. L. O. McCutchen.  
 Miss Sadie Buckland.  
 Rev. and Mrs. W. M. Clark.  
 Rev. and Mrs. W. D. Reynolds.  
 Miss Susanne A. Colton.  
 Rev. S. D. Winn.  
 Miss Emily Winn.  
 Miss E. E. Kestler.  
 Miss Lillian Austin.  
 Mr. and Mrs. F. M. Eversole.
- Kunsan. 1896.**  
 Rev. and Mrs. Wm. F. Bull.  
 \*Miss Julia Dysart.  
 \*Miss Anna M. Bedinger.  
 Mr. and Mrs. W. A. Venable.  
 Dr. and Mrs. J. B. Patterson.  
 Rev. and Mrs. J. K. Parker.  
 Rev. John McEachern.  
 Mr. Wm. A. Linton.
- Kwangju. 1898.**  
 Rev. and Mrs. Eugene Bell.  
 Rev. S. K. Dodson.  
 Miss Mary L. Dodson.  
 Mrs. C. C. Owen.  
 Rev. and Mrs. L. T. Newlaud.  
 Miss Ella Graham.  
 Dr. and Mrs. R. M. Wilson.  
 Miss Anna McQueen.  
 Rev. and Mrs. J. V. N. Talmage.  
 Rev. and Mrs. Robert Knox.  
 Mr. and Mrs. M. L. Swinehart.  
 Mr. William P. Parker.  
 Miss Elise J. Shepping.  
 Miss Harriet D. Fitch.
- Mokpo. 1898.**  
 Rev. and Mrs. H. D. McCallie.  
 Miss Julia Martin.  
 \*Rev. and Mrs. W. B. Harrison.  
 Rev. and Mrs. J. S. Nisbet.  
 Miss Ada McMurry.  
 Miss Lillie O. Lathrop.  
 Rev. and Mrs. P. B. Hill.  
 Dr. and Mrs. R. S. Leadingham.
- Soonchun. 1913.**  
 Rev. and Mrs. J. F. Preston.  
 Rev. and Mrs. R. T. Coit.  
 Miss Meta L. Biggar.  
 Miss Lavalette Dupuy.  
 Miss Anna L. Greer.  
 Rev. and Mrs. C. H. Pratt.  
 Dr. and Mrs. H. L. Timmons.  
 Rev. and Mrs. J. C. Crane.
- MEXICO MISSION. [11]
- Llanes. 1887.**  
 Rev. and Mrs. H. L. Ross.
- Matamoros. 1874.**  
 Miss Alice J. McClelland.
- San Benito, Texas.**  
 Miss Anne E. Dysart.
- Brownville, Texas.**  
 Rev. and Mrs. W. A. Ross.
- Montemorelos. 1884.**  
 \*Mr. and Mrs. R. C. Morrow.
- C. Victoria. 1880.**  
 Miss E. V. Lee.





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